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Fifth World Conference in Spain seeks greater church unity



George Vandervelde

SANTIAGO, Spain — During the Middle Ages, millions streamed to Santiago de Compostella, a city in northwestern Spain, where the remains of the Apostle James (Sant Iago) were said to be buried. That flood of pilgrims took place after the Holy Land was no longer accessible to pilgrims because of its occupation by the Turks. Along dusty roads they trekked from all over Europe, stopping along the way at various cathedrals which bore the saint's name.

This summer a few hundred pilgrims of a different sort descended on Santiago. But these pilgrims were not just from Europe, they came from all over the world. Most traveled through the skies rather than by land.

And instead of paying homage to one of the apostolic pillars of the church, these modern travelers attempted to discern paths for the future of

the church.

The event was the World Council of Churches' Fifth World Conference on Faith and Order held August 3-14. The first such conference was held in Lausanne in 1927, and the next few were held approximately every 10 years. It has been 30 years, however, since the last world conference, which was held in Montreal.

Achievements

The central purpose of the faith and order conference was "to proclaim the oneness of the Church of Jesus Christ and to call the churches to the goal of visible unity... in order that the world may believe." In keeping with that vision this world conference chose the theme "Towards Koinonia (communion) in Faith, Life and Witness."

The meeting in Santiago was challenged by speakers, ranging from world-renowned personages to people working in obscurity in some remote corner of God's world. Almost two weeks of discussions, interaction, drafting and re-drafting yielded a major statement and a much briefer message to the churches.

This statement and message celebrate and consolidate the accomplishments in Faith and Order work over the 30 years since the Montreal conference. Two of the most prominent of these achievements are documented in the publications *Baptism, Eucharist and Ministry* and *Confessing the One Faith*. The first has been translated into some 33 languages. With more than half a million copies sold (the English edition is in its 26th printing), it qualifies as an ecumenical bestseller.

Confessing the One Faith, the longest document ever produced by a Faith and Order conference, is probably the most ambitious. It draws out the meaning of the Nicene Creed in such a way that churches of various traditions can recognize it as an expression of the faith that is common to all.

Wider participation

But the accomplishments of Faith and Order can not be encapsulated in documents alone. Perhaps more significant is the far wider spread of participation in the quest for the unity of the church. While Montreal was still mainly a Western

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PHOTO GEORGE VANDERVELDE
The St. James Cathedral in Santiago de Compostella, Spain, viewed from the seminary where many of the meetings were held (Bea Vandervelde on right).

Canadian doctors to draft euthanasia policy

Consensus elusive even for Christians

Irene Bom

CALGARY — Last month's open debate on euthanasia at the Canadian Medical Association (CMA) general council

meeting models the approach the Christian community should be taking to resolve the difficult issue, say Christians who have been following the debate.

"We need to start talking about it," says retired Christian Reformed hospital chaplain Jack Geuzebroek from his home in Toronto.

"I just want to thank the doctors for admitting what I knew for so long, that it happens," he says, referring to Dr. Ted Boadway's controversial comment at the Calgary conference that euthanasia is occurring on a "daily basis" in Canadian hospitals.

The CMA was responding, in part, to the flurry of media

interest in the ongoing case of Sue Rodriguez, a 42-year-old Victoria, B.C., woman, who is dying from Lou Gehrig's disease. This spring she asked the Supreme Court of Canada for permission for her doctor to help end her life when she chooses.

Adding to the pressure for a CMA policy on the issue is Bill C-35, a private member's bill introduced in June by MP Raymond Skelly, urging that the criminal code be changed to allow limited physician-assisted suicide. The bill awaits further debate when Parliament reconvenes this fall.

The CMA ethics committee will spend the next year drafting a policy on the issue to be ratified at next year's meeting, says Judith Bedford-Jones, as-

sistant director of the CMA department of ethics and legal affairs.

According to Dr. Robert Pankratz, a member of the pro-life group Canadian Physicians

for Life who urged CMA delegates not to allow euthanasia, consensus will be "nearly impossible" to attain among doctors.

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Snapshots of world conference. pp. 9-11

Bob VanderVennen visits China ...p.20

Thinkbit:

"Tradition is the living face of those now dead; traditionalism, the dead face of those now living."

From: Chuck Swindoll's Aug. 24 radio program

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News

'Line between murder and letting die 'still arguable''

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It may prove just as hard to achieve among Christians.

Arie Van Eek, executive secretary of the Council of Christian Reformed Churches in Canada, says the CCRCC held back from taking public action against Rodriguez's request because the CRC synod has no statement on the issue, and because "we knew that it would be a controversial issue among our constituents."

The criminal code currently gives patients the right to refuse treatment, but not basic care, such as food and fluids. The "very dicey" area comes in determining into which category different health care actions fall.

While Bedford-Jones states that hastening a death by strong doses of morphine for pain relief does not constitute euthanasia, she admits that the exact line between killing a patient and allowing someone to die is "still arguable."

Link to abortion

Much of the controversy centres around the link to abortion and the gap between passive and active euthanasia.

Pankratz scoffs at the notion that euthanasia is distinct from abortion, stating that "they are part of the same spectrum."

But Geuzebroek maintains that the element of suffering with euthanasia makes it "absolutely wrong" to link the two issues. "The question [of euthanasia] never comes up unless there is suffering involved," he notes.

Often falsely separated, in his opinion, are active lethal injections and passive cessations of treatment. "There is no moral difference between the

two," he asserts.

He says he witnessed both forms "regularly" during 20 years of chaplaincy in hospitals in the Netherlands and Ontario and "never had any difficulty" with either one. "It never bothered me. It was never done easily," he explains.

Squeeze on funding

However, the claim by euthanasia opponents that the squeeze on health care funding will pressure doctors to terminate life support for long-term patients does worry Geuzebroek, who is on permanent kidney dialysis.

About that "I can't think objectively anymore," he says.

Peter De Bruyne, chaplain at Shalom Manor in Grimsby, Ont., says the question of euthanasia comes up "many times" as "more and more" families of elderly residents in the home are deciding not to bring their parents to the hospital for prolonged treatment.

He says euthanasia in his work differs from abortion—an issue which he calls "quite simple"—because it involves believers waiting to enter heaven.

He states that active euthanasia involves an "intent to kill" that is missing from a mere refusal of treatment.

But that distinction doesn't prevent him from occasionally wishing that a person would die. If a long-term comatose resident would get pneumonia, "I would say, don't give her antibiotics, let her die," says De Bruyne.

Euthanasia's relation to the pro-choice movement is a matter of debate even among groups advocating the legaliza-

tion of euthanasia.

Marilynne Seguin, director of the 7,000-member, Toronto-based group Dying with Dignity, states that there is a "very close analogy" between the two movements.

But the director of the Victoria-based Right to Die Society of Canada "takes care to distance the two, citing an argument that "pro- and anti-euthanasia forces are not that far apart in sharing a reverence for life—though they do differ in how best to preserve the concept of life they revere."

Seguin states that while pain

is often cited as the motive for euthanasia, dignity and self-determination actually top the list of concerns among seniors about dying.

But Van Eek says that a definition of human dignity that focuses on physical ability is too limited.

"We don't cease to reflect God's image when we can no longer go to the bathroom by ourselves, to put it crudely," he states.

What bothers him about current lobbying for a patient's right of choice is the focus on the suffering of one individual.

"Euthanasia does not allow a community to exercise its responsibility to care," he says.

But he maintains that the issue is "not as clear-cut as some wish to say" and points out that Jacob pulling his feet up into the bed and dying after blessing his sons in Genesis "looks like a deliberate act" on his part.

Such texts will have to be examined more closely, he says, adding that "the issue is not going to go away, and synod won't resolve it along the most conservative lines, either."

Surrey woman fights 'mercy killers'

Irene Bom

SURREY — It took one television show to change classical piano teacher Cheryl Eckstein of Surrey, B.C., into one of the most vocal anti-euthanasia activists in Canada.

She accidentally tuned in to hear John Hofsess, director of the Victoria-based Right to Die Society. "I just started crying. I wept for days," says the 47-year-old founder of the year-old Compassionate Healthcare Network (CHN).

"I still cry a lot about this issue."

The CHN is a Christian association that networks with pro-life groups across North America and abroad to lobby for better palliative care and against euthanasia. It recently orchestrated a letter writing campaign with the Netherlands Patients Association, a 50,000-member group that is fighting the Dutch government's February decision to protect doctors who practise euthanasia within certain guidelines.

Product of rape

Eckstein's personal experience with pro-life issues may help explain her immediate interest in the issue: a product of rape, she was "raised being reminded that I should never have been born, and told that I should have been thrown in the garbage can



Cheryl Eckstein

the day I was."

In her opinion, euthanasia is just a short step away from abortion, and must be fought with equal vigor. "The intent in both is to do harm," she asserts.

Not everyone agreed, she soon found out. "I couldn't believe the church wasn't responding" to increasing public pressure to allow doctor-assisted suicide.

"I've had a lot of negative reaction from Christians," claims Eckstein, who says her new-found activism has made her "a pretty unpopular person" in some circles.

Some of that reluctance has even come from groups who lobby for the life of the unborn. "It's such a depressing topic, compared to babies," she ex-

plains, adding that she sometimes feels like "kind of a loner" in her efforts.

Reasons behind public pressure to decriminalize euthanasia, she says, include shrinking health care budgets as well as "personal hedonism"—who wants to take the time to care for the elderly?"

Patient not burden

She points out that deciding against "painful or burdensome" treatment is not euthanasia, but emphasizes that "the treatment must indeed be the burden, not the patient."

She is currently researching the case of an Edmonton woman, comatose for four years, who starved to death 11 days after her family opted to have her feeding tube removed.

That case worries her even more than that of Sue Rodriguez because "she wasn't even sick," says Eckstein. "The humane society wouldn't even do that to an animal."

Rodriguez suffers from a debilitating disease and is awaiting a Supreme Court decision on whether her doctor may help her commit suicide.

The danger with current media focus on Sue Rodriguez is that "people are going to rally around and say how uncompassionate" the current criminal code is, says Eckstein.

"But there is no compassion in murder."

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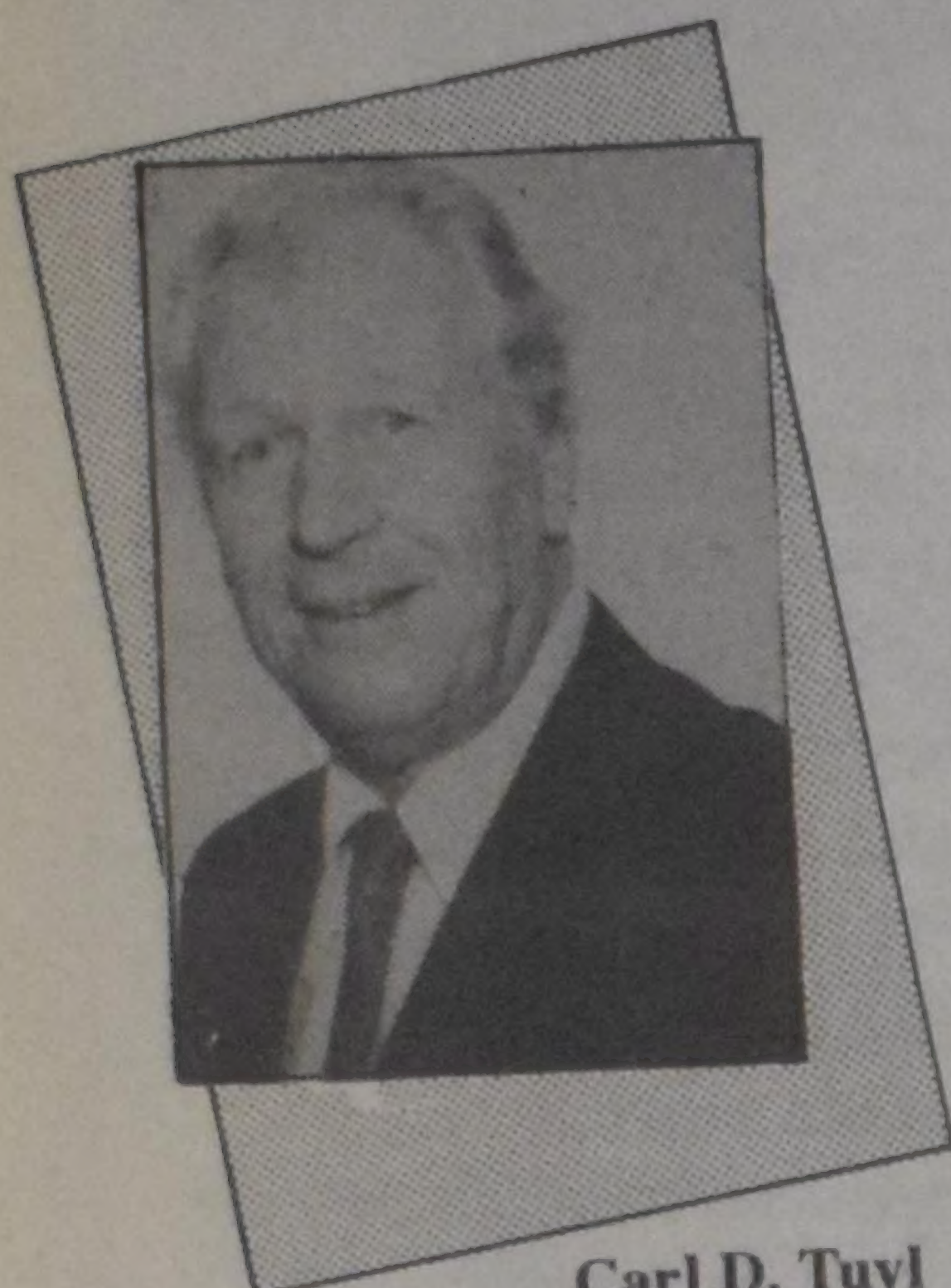
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Comment

PRESSREVIEW



Carl D. Tuyl

Kimfolk all over the country paid money to eat and drink with the Prime Minister — from a picnic atop Mount Grouse in Vancouver to Montreal, where at Senator Mario Beaulieu's residence guests shelled out \$3,000 to attend an intimate cocktail party. But for commoners there was a mammoth luncheon where 1,000 of them paid a mere \$20 for salad and lasagna. Tired that night of eating in company, the Prime Minister dined in a Japanese restaurant where the manager went out of his way to make her comfortable, mindful perhaps that the former Prime Minister rewarded his favourite hotel manager with an appointment to the Senate.

★ ★ ★

A strange thing happened in Toronto, where the media was told to leave when Auntie was lunching with the Rotarians. The press, so the media types were told, is not allowed to see the Prime Minister eat. Strange, because Auntie is barbecuing her way across the country; and if you haven't seen her bite into a corn cob your TV is probably on the blink. During all these barbecues, lunches and dinners Auntie announced a few warmed-up Tory plans. New and welcome was the announcement that there would be no new taxes. But then again, everyone remembered the read-my-lips promise of another by-gone politician.

★ ★ ★

The *New York Times* quoted Mr. Reid from the Angus Reid polling firm in describing our Prime Minister as "a master of image politics" who is presented as "a populist who

rides subways, worries about her mortgage and the price of milk and who wants to change politics."

★ ★ ★

The Party Quebecois and the Bloc Quebecois have created a coalition of nationalist forces which is perhaps the most impressive grassroots federal election organization ever mounted. Filled with confidence, like a bridegroom hearing the vows of the bride, Lucien Bouchard predicts that the election will produce 50 seats for the nationalists. The sovereigntist party already has 40 percent of the popular vote.

★ ★ ★

Have you noticed that the Big Mac now comes in paper instead of the company's plastic foam hamburger box? McDonald's in England has altogether gone yuppie; it now sells mineral water to accompany its burgers. Water in Mexico is a tourist worry which one hotel tried to relieve with this sign: "The manager has personally passed all the water served here."

★ ★ ★

The people employed in the fishing industry in the Atlantic provinces are watching their livelihood vanish and residents of Florenceville, N.B., are following the bitter succession feud between the McCain brothers with trepidation. Even a minor change in manufacturing locations could crush the economy of the village and the surrounding area.

★ ★ ★

Mother Teresa has malaria, and that, I know from experience, is no fun.

★ ★ ★

Herzegovina's Muslims are pretty well forced to accept their defeat, which is being served up as a compromise in the peace negotiations. The only other choice they have is to pursue a war they cannot win.

★ ★ ★

Poverty strikes like Cupid at the most unexpected places. Saudi Arabia, long seen as one of the world's wealthiest countries, has undermined its financial stability with a decade of unrestrained spending, huge military purchases and irregular banking practices. But I don't see any UN relief convoys heading that way yet.

★ ★ ★

The Chinese Communist Party announced a crack-down on corruption. Ordinary Chinese say they are obliged to pay off people to change homes, to get their children into good schools, to see a doctor, to get a passport or to do any kind of business.

★ ★ ★

And the biggest growth industry in Russia is organized crime. Members of the Russian parliament are not yet steeped in parliamentary language and manners. Some questions asked by the politicians from their opponents: "Was that your wife I saw in a \$25,000 fur coat?" and: "How can you afford a

Rolex on a politician's salary?" Politicians there should worry about the country's creaky system of health care. The diphtheria epidemic is worsening, and there are many cases of typhoid.

★ ★ ★

There is a privately run detention centre in northern England where life is so agreeable that many inmates are scheming to stay there longer. Part of the prisoner's day is filled with sunbathing, sleeping late, playing a little pool and doing drugs.

★ ★ ★

The Chunnel is supposed to open for traffic on May 6-8, 1994. It should be named after Albert Mathieu. Albert already envisioned a tunnel for horse-drawn carriages in 1802.

★ ★ ★

Civilian government in Nigeria is hardly that. The military installed Mr. Shonekan as interim leader of the nation. Unions in Lagos promptly called for a general strike that almost paralyzed Nigeria's big-

gest city.

★ ★ ★

Here is one more from Richard Lederer's collection of student's wisdom: "David was a Hebrew king skilled at playing the liar. He fought with Philatelists, a race of people who lived in biblical times. Solomon, one of David's sons, had 500 wives and 500 porcupines."

★ ★ ★

And why is the Speaker of legislative assemblies called Speaker? Glad you asked. At one time the Speaker carried messages from the people's representatives to the King or Queen. You see; all you have to do is ask.

Someone spotted a sign in a mall in Memphis, Tenn.: "Ears pierced while you wait."

Summer is over folks; get the longjohns ready.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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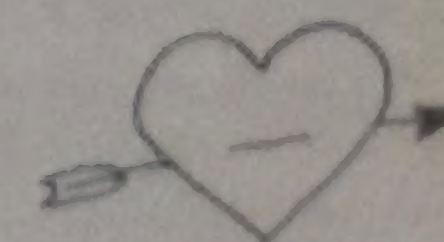
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Editorial

Will Japan's apology lead to Japan's repentance?

Japanese society is beginning to become more open now that the Liberal Democratic Party is out of power. New winds are blowing in this conservative and authoritarian society that freely exports to other countries but has somehow kept to itself.

One of the results of the greater openness is the beginning of a full acknowledgment of the horrendous war crimes committed by the imperial Japanese army during World War II. For years, Japan has denied the fact that it enslaved as many as 200,000 women from Korea, China, Taiwan, the Philippines and Indonesia to provide sex for its troops. Finally in early August this year, the Japanese government offered an apology to the victims of sexual slavery.

Later, at a ceremony commemorating

Japan's surrender on August 15, 1945, Japan's new Prime Minister, Morihiro Hosokawa, offered his sympathies to the war victims and their families in neighboring countries in Asia and the rest of the world.

See the face of evil

For those of us who have not experienced the brutality — some say bestiality — of the Japanese military, it is difficult to realize how important a full acknowledgment of guilt is to victims. Decades after World War II many are still suffering the after-effects of rape, starvation and beatings. Some experience long bouts of depression and illness.

Ernest Hillen, an associate editor of *Saturday Night* magazine, has written an account of three of his boyhood years spent in internment camps in Indonesia in *The Way of a Boy*. According to a review in *The Globe and Mail* this account of the horrors experienced by a son of a Dutch plantation worker and a Canadian woman, all of whom later immigrated to Canada, "is so powerful, so concrete, that the words themselves sting your eyes."

We do well to read such an account, partly out of solidarity with those who have suffered so dreadfully at the hands of the Japanese in Asia, and partly because we need to know the face of evil. Evil is present everywhere, but seldom does it take off its mask as blatantly as during times when raw power is exercised with impunity.

Perhaps we can learn to avoid evil better after reading about the destructive powers it unleashes.

Discipline of loving hearts

We can also rejoice that, although it took far too long, the Japanese are finally beginning to come to terms with a dark blot in their history and a serious malignancy in their society. Underneath all the wealth and discipline of modern Japanese society lies the rot of corruption and the abuse of power.

But an apology is not the same as repentance. Genuine repentance produces fruit in keeping with repentance. In this case, financial compensation could be part of that fruit. Not that money can ever undo the damage done to people. Besides, too many of the surviving victims have since died. But it would make the apology appear to be genuine.

Openness by itself will not save Japanese society, however. We only need to look at our own society to know that a more democratic and open society does not save. Every society needs the discipline of loving hearts in the service of peace. Every society needs to turn from materialism, from individualism, from sexism and abuse of power and be rewoven into a fabric of humility, gratitude and justice.

At this time when the Japanese are rethinking the direction they want their society to take, may the gospel of Jesus Christ flow freely into the private and public spheres of Japan.

BW

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So, politics is about winning!

"Canadians have a poor grasp of their electoral system and how it works," wrote a certain John Chandler from Kanata, Ont. in a letter to the *Toronto Star*. He was commenting on a trend in our country that has voters talking as if they intend to vote for Campbell, Chretien or another leader.

"As most people know, we do not now, and never have, directly elected our prime minister," writes Chandler. "The prime minister is elected as a member of parliament in his or her home riding. The position of prime minister falls to the person the party in power selects to be its leader."

Chandler is right, technically. But *Toronto Star* columnist Richard Gwyn is right, too, when he writes in his September 1 column that "electoral experience confirms that leaders who lead in popularity pull their party to victory behind them."

In other words, people vote for a local candidate as if for the leader of the party.

Qualitative thinking

The politics of the leadership cult pays off. The newspapers help this trend along. Another thing newspapers focus on is the question of who will win and who will lose.

What if we turn the question in another direction and ask ourselves: "Will God win? Will the lakes, forests and animals win? Will street people win? Will justice win?"

Notice how by putting the questions this way we escape the numbers game and land right in the middle of qualitative thinking.

Why get caught up in the hoopla of popularity and polls! That's all image stuff and does nothing for the soul of a nation.

BW

Agriculture / Letters



Maynard Vander Galien

Rural routes

Avoiding the birds and the bees

It's sometimes difficult to give honest answers to certain types of questions, especially when they come from young summer visitors who spend only a few weeks on a farm during their summer holidays.

My nine-year-old niece, Nadia, and her inquisitive six-year-old brother, Adam, are prime examples. Each summer the youngsters and their parents spend part of their holidays at our nearby cottage and on our farm.

"Uncle Maynard, why are those cows (heifers) jumping on each other like that?" inquired Adam one day as he looked puzzled at the behaviour of two heifers in the barnyard.

"Oh, they just want to see if the grass is greener on the other side of the fence," I told the six-year-old, shrugging off the question. "She sees better when she has her head up higher."

A peek in the dairy barn and the youngsters wanted to know why there is one cow in the barn by herself and the other cows are all in the field.

"Is she going to have a calf today, Uncle Maynard?" asks Nadia.

The kids remembered three summers ago when their dad videotaped a cow giving birth in the heifer barn. The two wide-eyed youngsters and their parents (city folk) watched the whole episode from close by.

We played that farm tape over and over again to watch the expressions on the faces of our young visitors. The big cow gets up immediately after the calf flops out, milk streaming out of all four teats; she immediately licks the wet and slimy calf. It's something the kids will never forget.

The farm video — which included the cows being milked and the calves being fed — has been shown to many of their school friends in the Toronto area.

A 'detention'

But the cow in question today was not going to have a calf just yet. She had to breed first.

"She's in heat," I told Adam, and right away I wondered why I said that to a young fellow who will be going to Grade 1 in September.

"What is wrong with her, Uncle Maynard?" asked Nadia from the doorway of the barn.

"Well, uh, the cow is too hot. She was running and jumping and was very restless. Yeah, she was causing a commotion. We can't have that because cows don't give much milk if they're restless." It was as good an explanation as I could come up with.

"So, she has a detention today," I added, not mentioning that a man from Eastern Breeders Inc. would show up anytime and stick a long, thin plastic rod up her vagina and breed her artificially.

"Uncle Maynard, how long will she have the detention?" inquired Adam.

"Only today if she behaves," I replied.

"Why are there more flies in the barn than yesterday?" demands Adam, shooing flies away with his arms.

"It's humid today and flies breed faster when it's hot and sticky. Yesterday we had about 200 and now we must have 399," I retort with a laugh.

"Did you count them, Uncle Maynard?"

"Will any of the cows have a calf while we're here this month?" Nadia chimes in.

It has been a real delight having the two youngsters around asking questions, even ones I don't really want to answer. And it has been a good learning experience for the children as they see life from two sides, the city and the farm. They make new friends so quickly — Charlie the chipmunk at the cottage, a cute red calf at the farm, and other children their own age.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew) and writes weekly columns in his spare time for county newspapers.

Reader urges CHPers to remain faithful

Is the Christian Heritage Party still Canada's responsible alternative? a headline in the *Christian Courier* asked in the June 4 issue of CC. Yes, it is, because of the principles and programs this party holds.

If we look back as [Reformed] immigrants to the '50s, '60s and '70s, we can say, "How great it was that we could work for God's Kingdom in church and in a variety of Christian organizations. Christian politics had a monopoly in our minds. Many of us knew it so well: "There's not an inch of life of which the Lord does not say, 'It is mine.'"

Then in 1986 the Christian Heritage Party was founded in Hamilton, Ont. Much work was to be done, but we were growing and respected. The convention of Edmonton in 1989 was very encouraging and offered high expectations for the future.

And then came the clouds. The question was raised: "Should we join the Reform Party?" The board said, "No, not at this time. We have principles to live by." Sad to say, that decision cost us members. I still miss them.

Then a year and a half later, another blow: unrest between our national leader and the national board. And now, in an election year, we are in the midst of controversy. It could not have come at a worse time.

I am happy the board came with a solution: the interim leadership of Mrs. Heather Stilwell. I credit her for her courage.

Now, what are we going to do as membership?

It was a question of faithfulness when we started the party. It is still that as we continue with this party. It is not in the first place a question of leadership but a matter of faithfulness to principles.

The conflict will go away in a matter of three or four years. Was there ever a Christian organization that did not have any growing pains? Can you think of any leader in history who was perfect?

Much credit must go to the diligent workers in the Christian Heritage Party who studied so hard to put the policy and program book together. It by itself is a heritage!

Don't make us downhearted, Mr. Editor, by writing: "The CHP is going nowhere fast." The future is not in your hands nor in mine. I still believe that it is pleasing to the Lord that there is a Christian Heritage Party in Canada, however young and vulnerable, because it is the way of God with the nations.

If we as people of Reformed heritage step along shoulder to shoulder, and take with us our friends and old members of the CHP, showing them that we are still enthusiastic about what we stand for, then we're on our way.

CHP members, don't go to sleep tonight before you read Psalm 33. "Blessed is the nation whose God is the Lord!"

Art Jongejan
Clinton, Ont.

Would like more responses on bad habit

I was the one who wrote a letter to Peter and Marja about "Coping with criticism" (CC February 19). I am happy that there was a response to that.

Being critical is almost a sickness in many of our families. Most people do not even know they are suffering from it. Many of us had parents who were always critical, like the lady who wrote to Peter and Marja in a June issue.

If you are dealing with a depressed person who is critical, there may be hope with medication. Unfortunately, many just have picked up the habit of being critical.

I hope more people will respond to this topic. Even if it opens the eyes of only one family, it will be worthwhile.

Name withheld

Explain in larger letters!

So even *Christian Courier* has stooped to writing the very important parts of David Koyzis' column in small print (CC August 20, "Learning humility from contemporary politics").

The small print tells us: "Having been a terribly serious child, David T. Koyzis now volunteers one evening a month at the Henry Youngman Institute for the Comedically Challenged. The rest of the time he teaches political science at Redeemer College, Ancaster, Ont."

This demands more information about this "young man."

Cor Labots
Edmonton, Alta.

News/Comment

Daily-bread economics

Bert Hielema



Whither the weather?

Earlier this summer meteorologists predicted that Western Canada would be warm while Ontario and Eastern Canada would have a summer much like last year — wet and cold. As we well know by now, the opposite happened.

I am a newspaper reader and weather items always catch my eye. In the Aug. 9 issue of the *Globe and Mail* one university professor, an expert in climate change, predicted more moisture in the future due to an increasing level of cloud cover, while another expert offered the opinion that because of more sunspots next year we all will wither because of the dry weather. Take your pick.

I have a little weather station at home. It registers the barometric pressure, rainfall, humidity, wind direction and velocity, temperature and windchill. It also stores the degree days, both heating and cooling. Going back in my records (I keep a daily weather log as well as a monthly summary) I discovered that the average temperature during the month of July last year was four degrees Celsius cooler than this year.

It appears that, in Ontario at least, we are back in a warming trend. The foregoing also indicates that it is almost certain that weather conditions will be more extreme, which bodes ill for food production. Too much rain or too little rain, too cold or too hot can be disastrous for crops, especially when the world food situation is already quite precarious.

Production lags population growth

Since mid-century the world's farmers have more than doubled the grain harvest, raising it from 630 million tons in 1950 to 1,650 million tons in 1984. This allowed more food for a rapidly growing world population, reducing hunger and malnutrition around the world. However, since 1984 grain production has fallen behind population growth, dropping by roughly one percent each year.

Seafood is the world's principal source of animal protein. By now we are well aware that fish stocks all over the world are dwindling fast. Livestock numbers are also on the decline. Thus, there is generally less food available globally while each year there are 90 million more people to feed. In addition, especially in the Far East, in China, India, Indonesia, Malaysia, where the economy is growing at an annual rate of 6-8 percent, people are enjoying greater prosperity, which often means higher food consumption and food waste.

The result is that now for the first time ever, if the world's food needs are to be satisfied, those who consume the most calories must use less. That means us.

Matters could get worse very quickly. The world's food cushion is not very large. The question now is: "Whither the weather?" Last year it was abnormally cold; this year it was abnormally wet in some areas and drought-like in others. Such conditions wreak havoc with food growing.

What can be safely predicted is that the abnormal will increasingly become the norm. With a shrinking food base and hundreds of millions more needing to be fed, any further reduction in the available food supply may well be disastrous

Bert Hielema does his little bit to relieve the world's food situation by cultivating an extensive garden.

Salvation Army explains doctrines for its followers

Marian Van Til

OAKVILLE, Ont. — The Canadian/Bermuda edition of *The War Cry*, the official publication of the Salvation Army, has begun introducing its readers to "a study of the 11 doctrines of The Salvation Army." The first doctrine — that the Old and New Testament scriptures are God-inspired and the only divine rule of faith and practice — is explained by Major Paul Murray in the September 4 issue of *The War Cry*. Murray, who will write the whole doctrinal series, notes that "not everyone is aware that The Salvation Army has a definite system of belief."

Joy Hackett of *The War Cry's* editorial department reiterates, "A lot of people don't regard us as a church, but we are. She refers to the Army's mission statement, saying, "Our purpose is first of all to preach the gospel of Jesus Christ. We're an international, evangelical branch of the Christian Church. Most people don't think of us as 'a place to go to church,' but I go to church every Sunday at The Salvation Army. We grew out of the Methodist Church," notes Hack-

ett. "Our founder [General William Booth] was an ordained Methodist minister."

While most readers of *The War Cry* aren't likely to think of The Army as "merely" an organization that helps the down-and-out, they may not know precisely, either, what The Army believes.

Murray thinks it's important in "a cynical age" for Christians to know what they believe and for that belief to make a positive statement to society. That's why each doctrine starts out with "We believe," he points out.

For those wondering about the remaining 10 doctrines, they differ in only a couple of points, albeit important points, from Reformed formulations. They are (paraphrased):

"We believe"...

2. there is one God who is "Creator, Preserver and governor of all things" and "who is the only proper object of ... worship";

3. there are three persons in the Godhead: Father, Son and Holy Spirit;

4. divine and human nature unite in Christ so that he is "truly God" and "properly man";

5. our first parents were created "in a state of innocence," but disobeyed God, and they and we became "totally depraved" [The Army's phrase] and are "justly exposed to the wrath of God";

6. Christ by his suffering and death atoned for the sins of the world, "so that whosoever will may be saved";

7. repentance towards God, faith in Christ and regeneration by the Spirit are "necessary to salvation";

8. we are justified by faith in Christ, and the person that believes "hath the witness in himself";

9. continuance in "a state of salvation" depends upon "continued obedient faith in Christ";

10. it is "the privilege of all believers to be wholly sanctified," so they "may be preserved blameless unto the coming of our Lord Jesus Christ";

11. the soul is immortal, the body will be resurrected, there will be a "general judgment" at the end of the world, with "eternal happiness for the righteous" and "endless punishment of the wicked."

Chicago Christian school for handicapped expands programs

Hires Canadian development director

PALOS HEIGHTS, Ill. (ECS) — Elim Christian School, located in Palos Heights, Ill., just south of Chicago, is embarking on an ambitious new development program.

In its 45th year, Elim is the only residential Christian school ministering to children with disabilities of Christian Reformed Church families. Elim has a work services program (in the same building as the school) providing vocational training and placement services to persons with developmental disabilities. There is also a new pilot program called "Discovery Center" through which Elim provides support and counsel to Christian schools which want to provide services to stu-

dents with special learning needs. Four such programs are now in operation in Christian schools throughout the greater Chicago area.

Over the past several years, Elim's programs and services have continued to grow. This year nearly 350 children and adults with disabilities were the recipients of Elim's ministry, a 10 percent increase over last year. Elim's ministry is provided by 109 full-time and 64 part-time employees and 54 volunteers.

To ensure that Elim continues to receive the support it requires to facilitate this growth, the school has created a new position, coordinator for community relations and resource development. Derric Bakker of London, Ont., has

been appointed to head the ambitious new program. Says Bakker: "It's exciting to step into a new program like this. When you hear so much of agencies cutting back and shrinking, it's wonderful to see a place like Elim succeeding and to have the opportunity to play a role in further aiding that success."

Bakker was formerly director of promotion and development for the London District Christian Schools Development Association, in the London, Ont., region. He will be joined shortly in Chicago by his wife, MaryNel, a cancer research associate of the University of Western Ontario in London. MaryNel will be working and furthering her studies in cancer research at one of Chicago's numerous universities and medical colleges.

Cinema/Arts

Cinema summaries

Marian Van Til

Heart and Souls

Rated PG

Stars Robert Downey, Jr., Charles Grodin, Kyra Sedgwick, Alfre Woodard, Tom Sizemore, David Paymer

Directed by Ron Underwood

Heart and Souls opens with engaging vignettes which introduce us to four diverse characters living in San Francisco in 1959: Penny, a black woman (Alfre Woodard) who is a loving mother struggling to provide for her three children; Milo (Tom Sizemore), a leather-jacketed petty thief who wants to go straight, and whose look and constant flirtations indicate he has probably watched too many Elvis movies; Julia (Kyra Sedgwick), a (white) waitress who has just refused for the umpteenth time to marry the long-time sweetheart who is smitten with her; Harrison (Charles Grodin), a timid, button-downed accountant type who has an opera singer's voice but falls apart every time he gets on stage.

The only connection these four have to each other is that they happen to get on the same bus at the same time. When the driver (David Paymer), busy ogling a couple in a car in the next lane, crashes the bus, they all die. And that's when their "lives" begin to intertwine.

Second chance

The four "ghosts" have apparently been assigned to live with a baby boy born at the time of the crash. The boy, Thomas Reilly, is the only one who can see the four and communicate with them. But when they begin to create problems for Thomas, and his parents and teachers begin to wonder about his sanity, the ghosts decide to end communication with him. Almost 30 years later they find out why they're still on earth: they may use Thomas to help them tie up the loose threads in their lives when they died.

Robert Downey, Jr. plays Thomas as an adult. Downey proves that the amazing, comedic physical transformations we saw him do in *Chaplin* were no fluke. When Thomas allows himself to be taken over by each of the ghosts in turn, Downey instantaneously infuses him with the mannerisms and body language of the other characters.

Thanks to Thomas the ghosts accomplish what they need to, and one by one after they do they're taken away to "heaven" by a manifestation of the bus they were on when they died.

But they have an affect on Thomas as well, and we see a kinder, gentler version of this young man who had been a hard-driving workaholic, afraid of emotional closeness.

No 'great divorce'

Heart and Souls is a surprisingly affecting, pleasant, well-acted movie that tries to offer a moral lesson or two about how we treat others (it is not un-reminiscent of the Jimmy Stewart classic *"It's a Wonderful Life"*). But it's essentially a piece of romantic fluff and it certainly can't be taken seriously in terms of its portrayal of life after death.

While the filmmakers can be applauded for making a movie which advocates decency, honesty and love for one's neighbor, if they take evil seriously it doesn't show in this film. Nor are we confronted, of course, with *The Way out* of the chasm into which we've fallen.

The bus that comes to take people to heaven (the lusting bus driver from earth is forced to endlessly chauffeur people to their final destination) makes one think of C.S. Lewis' first use (in the 1940s) of the bus image as the means of heavenly transportation in his book *The Great Divorce*. But

Story of Christ to be staged at Stratford

Marian Van Til

STRATFORD, Ont. — Shakespeare is moving aside for an evening to make room for the story of Jesus on the stage of Stratford, Ontario's Festival Theatre.

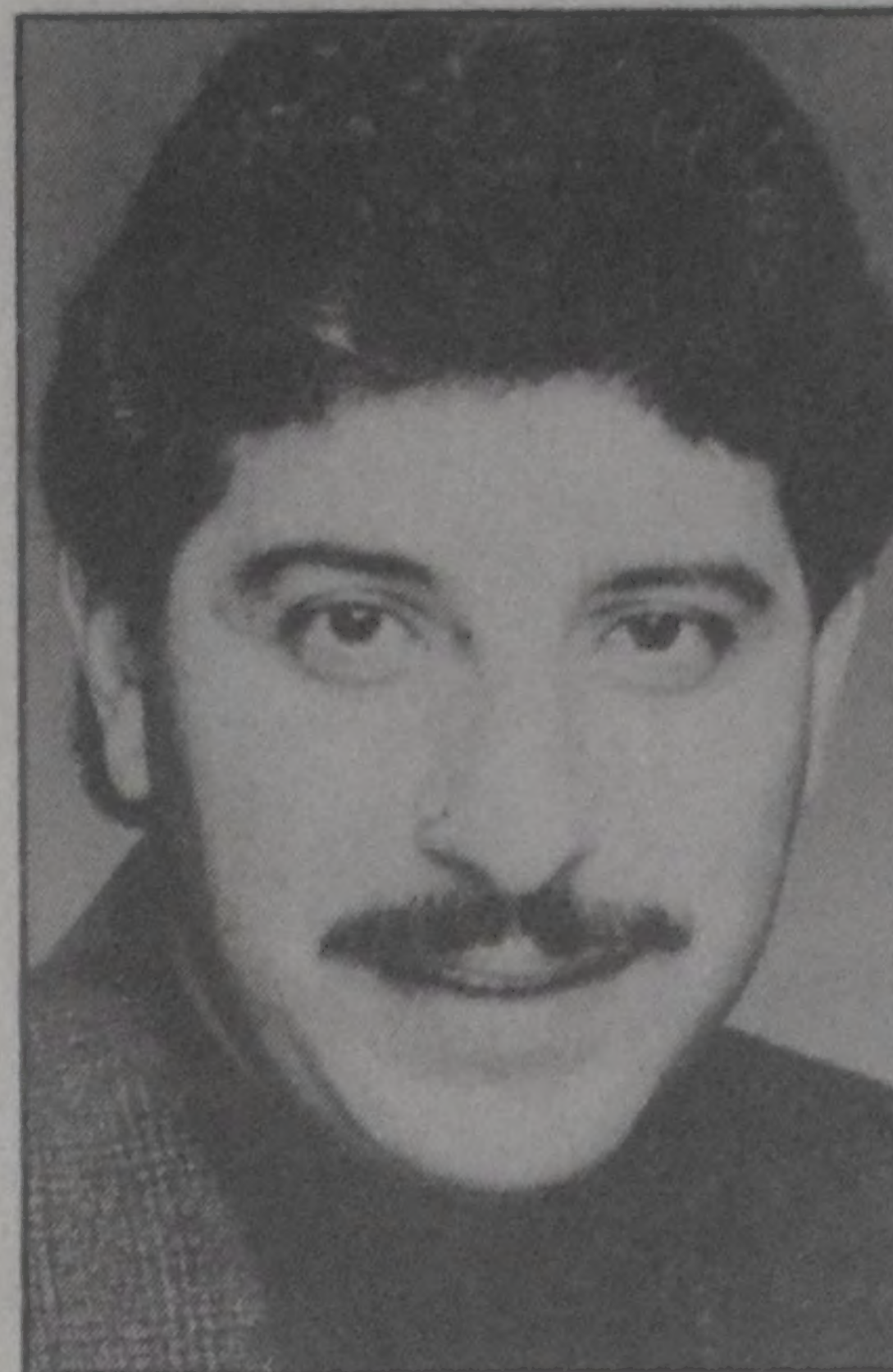
Max McLean, a native of Morristown, N.J., has acting credits which include productions in both Great Britain and New York City. He will present *Mark's Gospel: The Story of Jesus* at Stratford on October 4. McLean tours North America — mostly playing to universities and large churches — with the production, and also with one called *The Acts of the Apostles*.

The show is being produced by outWORD Productions, an interdenominational group of Christians based in Stratford.

OutWORD spokesperson Bernard Goward says the group's goal is "to see the power of dramatic presentation joined to the power of the Gospel to reach out to the community."

Professional and powerful

McLean's acting and his *Story of Jesus* leave an impact, according to those who have



Max McLean

seen the production. While well-known Christian leaders like Charles Colson and James D. Kennedy have praised McLean's show, McLean is particularly moved by a ringing endorsement he has received from a fellow professional who does not purport to be a Christian.

David Ball, for many years literary director of the Guthrie Theater in Minneapolis and now drama director at Duke University (Durham, North

Carolina), told McLean in a letter: "I have seen a number of religious drama pieces, and hated them all. They are mostly preachy, amateurishly performed, and, in the worst sense, they preach to the converted.... I anticipated [your show] with all the pleasure of dental surgery."

"And what did I see?"

"One of the most ... skilled actors I have seen in a long time. A piece of material that is powerful, succinct and moving, irrespective one's religious beliefs.... You presented the *Gospel of Mark* in a way that made me — perhaps for the very first time — understand why it is such affecting material."

"... You have my congratulations for having created such a wonderful piece, and you have my respect as one theater professional to another. I know when I am in the presence of extraordinary talent."

Tickets for McLean's October 4 Stratford performance can be ordered from outWORD Productions at (519) 273-2233 or 273-4441. They are \$10 each or 10 tickets for \$90.

Hopkins to play Beethoven in feature film

Marian Van Til

HOLLYWOOD, Calif. — It has been announced that Sir Anthony Hopkins will play Ludwig von Beethoven in a film called *The Immortal Beloved* to be released in early 1994. The film title is a reference to a mysterious woman to whom the composer wrote letters and dedicated compositions, and

whose identity has been speculated about ever since.

The film will be directed by Bernard Rose and will premiere in Vienna, the home of the great composer.

Hopkins, who is a Welshman classically trained in the British theatre, has in the last decade become increasingly popular on this side of the

Atlantic. He has made his mark here with starring roles in, among others, *The Bounty*, *Howard's End*, *Dracula* and *"The Silence of the Lambs."*



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Church, Marian Van Til, page editor

CANADIAN
CHURCH SCENE

Jacob Kuntz

On oratory

Every issue of War Cry (Salvation Army) has, on its front page, the very readable "Reflections" by Liam Galway. In the War Cry of July 31 he wrote "on the decline and fall of oratory. Read for yourself:

"Oratory is a dying art. There aren't too many speakers left whom you'd cross a busy street to hear. Or dash up to Parliament Hill to catch in action. Or preachers you'd miss your dinner to enjoy.

"Not long ago I heard one cleric described as, 'a teacher not a preacher.' That told me he was most likely long-winded, never got too excited about anything and that his people probably read the church monthly while he preached.

"Oratory today is in serious, possibly terminal decline. Rum-mage through your mind for the last great speech or sermon that you heard. They are probably television re-runs of JFK's inaugural or Martin Luther King's 'I have a dream' speech at the March on Washington.

"Consider phrases from great oratory. Churchill's, 'We'll fight them on the beaches' and Roosevelt's, 'The only thing we have to fear is fear itself' come to mind along with John Diefenbaker's, 'I have a vision.' Heard any such

unforgettable phrases of late?

"The modern rhetorical bank seems to be overdrawn. Despite the television age, oratory is in regression, with celebrated speakers a rare breed. Gone are those fire-breathing, sermonizing thunderers, fusty old men who scared the living wits out of us. They were sometimes weird and confusing but they made you loathe your shortcomings and desperately want to be better. They believed what they ranted about — spiritual nags whose voices thundered across the land.

"Once was that when the moral issues of the day were being debated journalists scrambled to get the opinion of the church. Now we're the last to be consulted and couldn't buy time on the tube.

"Maybe it's this time of cynicism, but it is painful to admit that there is a growing distance between the pulpit and the pew in today's church. Could that be partly because of the decline of oratory in the pulpit?"

'Instruments of de-escalation'

"The current mood in Canadian society is profoundly distressing," writes Don Posterski in his column "Religionwatch" in the Faith Today of July/August. In his opinion we are a country "rife with hostility," in which a positive Christian presence is definitely absent. What is missing is "the commitment to reconciliation" and a "commitment to de-escalate." He concludes his article as follows:

"The commitment to de-escalate is not an invitation to be weak or to surrender, but it is a call for both a shift in attitude and changed behaviour. It is moving from 'let's fight' to 'let's negotiate,' and from 'it must be my way' to finding 'our way.'

"Instead of instant anger that generates defiance there would be an acceptance that change is necessary. Antagonism would bow to the resolve to find new ways to share our resources and accommodate our differences.

"Without being naive about the complexity of the causes of our social dilemmas, a commitment to de-escalation would produce bold and unconvention-

al behaviour. Christians with higher salaries would lobby their peers to reduce their salaries in order to protect those at lower levels. Others would make unpopular speeches at union meetings. People would vote for wage freezes and negotiate just and fair agreements with businesses. They would also collectively press governments to live within their means. They would get passionate about stopping the destructive ways we attempt to resolve our conflicts.

"De-escalation would generate genuine listening to other people's points of view. Living St. Francis' prayer, 'Lord, grant that I not so much

seek to be understood as to understand,' would be more than just theoretical rhetoric. During the debates on issues of public concern, de-escalation would disallow tactics that incite adversarial advocacy. Following the debates, de-escalation would give other people the same rights we want for ourselves.

"Certainly there will be times when it will be right to publicly and privately — and unrelentingly — defend our Christian convictions. However, in these times the church can give a gift to the country if the people of God live as peacemakers and become instruments of de-escalation."

How long, O Lord?

Under this heading the Mennonite Reporter of August 2 editorialized on the fact that in two church bodies this summer the matter of "women in leadership" had been debated again. What happened at the CRC Synod we know. But the convention of Mennonite Brethren in Winnipeg defeated (by 61 percent to 39 percent) the proposal to allow churches to make their own decisions about whether or not women might serve in senior leadership positions, based upon "governance patterns of the local congregation."

"How long can conferences argue over what they will allow women to do? That issue again raised passionate debates in at least two church bodies this summer.

"Some churches have battled themselves into a corner. While the defenders of male authority would have it appear that they are upholding the Bible against modern culture, the battle is really between Bibles or, more accurately, between cultures.

"One group's Bible says that we are equal before God but not in calling — God would never call women to senior ministry. The other group's Bible says that God calls whom God chooses. One group sees male authority as essential to the Gospel; the other sees it as a cultural construct.

"As we know from history, the Bible has enough variety and points of view to be

(mis)used for any purpose. Ironically, those most committed to 'the Bible says' are sometimes furthest away from the gospel truth. It is also curious that churches so sensitive to the interplay of culture and theology on the mission field refuse to grant validity to the best insights in our own culture, equal opportunity being one of them.

"It is the church's business to sort through Scripture, seeking to separate time-bound pronouncements from lasting insights, to extract God's revelation from the confusing and sometimes contradictory mix of writings that have come to us from ancient cultures. This is a sacred task and we often try to avoid it for fear we will undermine the authority of scripture.

"Our trust in the written (many-translated) word is far

stronger than our faith in the dynamic, sometimes unpredictable Spirit of God. Do we believe Christ's promise in John 16: 4-15 that he will reveal greater truth in the future when we are ready for it?

"I was reminded how a new word can change our perceptions when my 13-year-old son startled me with an observation the other day. 'Maybe this "feminist thing" in our day means that God is gradually forgiving us,' he said. 'Maybe the fall is being undone and the imbalance between men and women is finally being righted.'

"He is more optimistic about human nature than I am. On the other hand, with God anything is possible."

Jacob Kuntz is a retired pastor of the First Chr. Ref. Church of Kitchener, Ont., who now lives in Brampton, Ont.

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Feature

Towards koinonia

Fifth World Conference on Faith and Order

George Vandervelde, senior member in systematic theology at the Institute for Christian Studies in Toronto, has just returned from a two-week gathering of more than 300 people from all over the world in Santiago de Compostela, Spain.

The event that drew them was the World Council of Churches' (WCC) Fifth World Conference on Faith and Order. Vandervelde attended as a representative of both the World Evangelical Fellowship and the Reformed Ecumenical Council.

To try to capture something of this multi-faceted event, Vandervelde presents the highlights of the "paper" results as well as some vignettes of the worship, people, personalities and the particularly troubling issues.

George Vandervelde

"Towards koinonia in Faith, Life and Witness" was the controlling theme of the conference. *Koinonia* means communion, fellowship, sharing. The word was generally left untranslated in order to retain its biblical depth: a commonness that we do not create, a participating in Christ and in him, the Father and the Spirit. It is a gift; it is grace.

The word *koinonia* (as opposed to "unity") avoids the idea that the church and its unity are human constructs; it avoids the idea that "visible unity" means simply a structural merger or a homogenized, lowest-common-denominator approach to Christian unity.

Sharing the essentials of faith

"Koinonia in faith" means that church unity cannot come about without sharing the essentials of the Christian faith. This seems self-evident but some forces in contemporary Christianity are loathe to define the truth of the gospel in any way. They prefer to draw inspiration to social action from the life of Jesus and from Christian symbols, without defining their truth.

Despite that view, the Faith and Order Commission uses the Nicene Creed (written in 381) as the instrument for recognizing the content of the church's historic faith. That creed was chosen because of its widespread liturgical use and because it was the last creed of an undivided church.

The conference statement recognizes that an essential mark of a genuine Christian community is its being kept in the truth, and insists that illegitimate expressions of the faith must be rejected. Striking-

ly, the "canon of scripture" is said to ground the unity as well as the diversity of the truth of the gospel.

Grace coming down

"Koinonia in life" focuses primarily on worship, proclamation and the sacraments, a subject treated in the successful 1982 Faith and Order document *Baptism, Eucharist, and Ministry*. In the more than 180 official church responses submitted since its publication, a recurring concern was the predominantly sacramental understanding of the church.

The conference tried to meet this criticism by broadening the idea of sacrament to include "sacramental action," which refers to the fact that God's grace always comes to us through human, creaturely means. The sacraments as liturgical rites are then seen as effective concentration points of God's redeeming grace.

The conference underscored the fact that there is only *one* baptism, which, in turn, provides the basis for recognizing the *one* eucharist or Lord's Supper, and therefore *one* church.

Unfortunately, some communions do not recognize the one table because they do not recognize the person presiding as validly ordained. Here the brokenness of the church is painfully felt.

Some churches consider so-called "eucharistic hospitality" (joint celebration of the Lord's Supper) as an interim step on the way to the full unity of the church. Others, especially Orthodox and Roman Catholic, consider such eucharistic sharing as entirely illegitimate.

It is little wonder that a woman from Africa raised the simple but profound question:



Some of the African women delegates

PHOTO GEORGE VANDERVELDE

Whose table is it?

A possibly even more divisive question is that of ordaining women. The conference documents suggested no new openings, but said specific aspects of this question need to be more deeply explored. This issue alone could block further visible unity of the worldwide church.

A common witness

"Witness" is an extremely broad category in Faith and Order writings, covering both word and deed. The statements about witness try to converge two diverging tendencies within the World Council of Churches. With one focused on the needs of the world and the other on the divisions within the church, the two have always lived in a degree of tension.

The conference tried to unify these in two ways; first, by placing "church" and "world" within the perspective of the Kingdom of God; second, by treating peace, justice and care for creation as ethical or moral issues.

Other issues arise here as well. A section on "Gospel and Culture" raises the difficult question of how the gospel affirms and criticizes existing cultures.

On the whole the conference documents do not break new ground and they often call for

further study. Yet the combination of the biblical scope of *koinonia* and the centrality given to the confession of faith laid a basis on which to tackle the host of problems facing the world's divided churches. Moreover, the documents in-

vited greater involvement by evangelical, Pentecostal and independent churches in the search for answers to the many difficult questions that face the church of Christ in a hurting world.

A swirl of colour

...continued from p. 1
event, in Santiago approximately 46 percent of the more than 300 participants were from Asia, Africa, the Middle East, Latin America and the Pacific.

While in Montreal the Orthodox presence was relatively minor and the Catholic practically non-existent, in Santiago 18 percent of the participants were Orthodox and 11 percent Roman Catholic. Most striking perhaps is the increase in women who participated: two in Montreal, more than 80 in Spain.

Such numbers, of course, translate into a swirl of colour in headdresses and robes from every part of the world; worship to an African rhythm, a Latin American beat, or an Asian lilt; Scripture read in Dutch (by a minister from Surinam) or chanted in an Indian language; simultaneous translation at the meetings into English, Spanish, German, French and Russian.

The long-term results of this

world conference are difficult to pin-point. That the conference happened at all and that it registered a good deal of agreement may itself be regarded as an achievement.

But the significance of this conference, especially from the point of view of evangelical and Reformed Christians lies in two areas. The first is the affirmation that the essentials of the faith (as reflected in the Nicene Creed) are basic to all work aimed at visible unity. The second contribution lies in the attempt to integrate the quest for the unity of the church (focusing on creed, sacraments, ministry and structures of authority) with struggles for justice, peace and environment.

The most important contribution of this conference, however, lies beyond it — in the challenge it presents to the churches to translate agreements on paper into practical steps towards a unity that is visible, a testimony to the world, "that it may believe."

Towards koinonia

Worship

Perhaps as important as meeting, papers, discussions and speeches is the worship at an ecumenical gathering. Here one experiences concretely the joy of worshipping the same God, rejoicing in the same Christ, listening attentively to the same scriptures, praying aloud — often in a “babble” of 50 or so languages — the prayer that the Lord taught us all.

In this setting you can point to the diversity in unity and unity in diversity that the word *koinonia* signals. There is the worship team: a six-foot-three bearded young man (Orthodox) with a voice, as someone put it, that can fill a cathedral; a Brazilian woman (Methodist), seemingly half his size but with a vitality and joy that could melt a Reformed iceberg — if such exists, of course; a young African, radiant ebony face, keeping marvellous rhythm with a gourd filled with beads; a compact Indonesian man (Presbyterian), large elongated drum in the crook of his left arm, with a hauntingly beautiful voice. And in the background of every worship event, the almost floating, silent presence of Sister Heidi, a member of a Swiss Reformed religious community. In her grey habit and sandals, never obtruding, she sees to it that everything goes smoothly.

Engulfing praise

The singing is difficult at times, or for a time, with new words and un-



PHOTOS GEORGE VANDERVELDE

Worship in the courtyard of Seminario Mayor.

familiar melodies. But often it is at once spine-tingling and heart-melting. The rhythm supporting the African song in praise of the Father, Christ Jesus, and the Holy Spirit seems to beam our adoration straight to the throne of God.

But perhaps most moving is the song written by the Indonesian worship leader. Introduced by a penetrating drum roll that brings immediate and total silence and followed by an extended “Oh” sung in something like a wail that hangs in the air, supported by a slow gliding hand that traces an S-pattern, starting high and coming to rest at chest level — he seems to coax the Spirit upon us in a visible prayer which we then joined in singing: *O... datang, datang ya roh Kudus*. Come, o come

quickly Holy Spirit... — that we may all understand your Holy Word.”

A few times the worship spills over into the hallways and into the huge courtyard of the seminary or into the streets. Then the songs go on and on, delaying the important meetings. African women in colorful robes dance to the hymns; every now and then one of the women would let out a high, extended, piercing chant of joy.

Just as moving as the music and the singing is the great seriousness with which the reading of and teaching of the scriptures is approached. Even when I don't always agree with particular points that are made by a Bible study leader or a preacher, I sit there and think: Isn't it marvellous how this per-

son, whom I don't really know, from a totally different tradition, is so meticulously busy with the same scriptures: *this text* is saying this to us in this situation.

Pain of divided communion

But I cannot neglect the pain of “ecumenical worship.” On a Sunday morning as we go up to the chapel the faint smell of incense greets us. I assume that it is the residual aroma of praise left by another group that used the chapel earlier. Then, sometime after we start our worship, from across the courtyard, through the open windows, we hear the gorgeous strains of what sounds like a choir. Then we suddenly realize: these are the hymns of the Orthodox.

Ours is a eucharistic service, but the Orthodox do not participate in the Lord's Supper when it is presided over by others. Then I look around and see very few Roman Catholics. They, too, would not normally partake of the Lord's Supper in an ecumenical service such as this.

Here one feels the brokenness of the church. And though it hurts, there is no sense hiding the pain of division. It is all too easy to be shielded from such pain by the comfort of “our own” Lord's Supper. Yet both the pain of division and the joy of unity can become goads that spur us to work for a greater manifestation of the unity for which Christ prayed.

Sheep stealing

A delegate at the conference described proselytizing as “sheep-stealing.” That seemed rather clear, until we realized that other participants thought that some Christian groups were heavily into the equivalent of cattle rustling. By whatever definition, “proselytism” is a serious problem and an ecumenical hot potato.

Someone reported that in Latin America the Roman Catholic Church is losing 8,000 people a day to Pentecostal churches and groups. In Russia all kinds of evangelical and Pentecostal groups are moving in to “bring the gospel to Russia” — as if without them the country would be devoid of the Good News. Many of these groups work without any consultation with the local church or its leaders.

The churches which suddenly become the target of such evangelism are understandably perturbed. They consider these missionaries and evangelists as interlopers, who, often backed by a great deal of money, confuse the people

and assume that everyone who cannot make an evangelical or Pentecostal testimony is not a real Christian.

At the World Conference one Orthodox representative went so far as to make a motion to the effect that, in countries where the dominant church is a member of the World Council of Churches, evangelizing groups should get the permission of the WCC before engaging in their activities.

His proposal did not receive a single vote, but the very fact that it was seriously tabled indicates the measure of concern. It may be unfortunate but not surprising that the Orthodox Church would look favourably on the proposed law that outlaws or severely restricts evangelizing activities by foreign groups in Russia.

While Pentecostal delegates at the conference agree that many employ suspect methods and make erroneous assumptions, they also point out that many members of “dominant” churches are hungry for a vital relationship to the Lord.

The official statement of the World Conference challenges those accused of proselytism to examine their methods

and assumptions. At the same time, the statement points out that where the “home” churches “show spiritual vitality in faith, life and witness,” sheep-

stealing isn't overly successful. . . then calls for a study of all the angles of this nettlesome problem.

Look, my picture!



Rev. Dr. White (r.) shows her newspaper picture to colleagues

Towards koinonia

Two bishops, two approaches

One morning, two bishops addressed the plenary meeting. The contrast could hardly be greater. One was the diminutive, world-famous Anglican Archbishop of Capetown, Desmond Tutu. The other was the tall, bearded Metropolitan John (Zizioulas) of Pergamon, resident in Athens, a renowned and brilliant Greek Orthodox theologian. But these contrasts are relatively superficial. More significantly, their addresses sketch two divergent approaches to the unity of the church.

Based on his extensive work on the notion of *koinonia*, Zizioulas drew some practical conclusions that to others appear as enormous hurdles on the road to visible unity. I will mention two of them. One concerns bishops; the other, theology.

While giving an important place to synods, Zizioulas argues that the unity of the church in a specific region needs to come to expression in the primacy of



Archbishop Desmond Tutu

one bishop. The oneness of the church is then preserved by this bishop being the only one authorized to ordain ministers within that region. As to theology,

city. Less than two percent of the population attend church. Much later, Baranita Kirati, a pastor from Fiji, responds in astonishment. He can not imagine or comprehend a situation where only one percent of the population of a European city would attend church. In the South Pacific, he says, people are flocking to the churches.



Ms. Faith Lugazia, a Lutheran young woman from Tanzania, is a "return missionary." She is highly animated in worship, singing, and when appropriate, dancing in praise and joy. A "return missionary" is one who returns to the "sending church" to be an instrument of new life in often tired churches. She works among young people in Sweden. She has done so for three years. The work is very hard, she says. There is little interest in Bible study.



A young woman from Zaire, in colorful wrap-around dress, tells me she is doing doctoral work in Hamburg, Germany. She has been there two years and will write a thesis about church unity. I ask her how her German is. It is almost fluent now. Then I learn that she speaks three of the native languages of Zaire. Then I realize that the common language in Zaire is French. That's five languages. Wrong. She's talking to me in English! It reminded me of another meeting at which a man from Africa, when he had difficulty finding the right English word, apologized by saying, "I'm sorry; I'm speaking in my fourth language."



Bishop Scheele is from Germany. He is part of the small group discussing the witness of the church. Time and again he emphasizes the missionary nature of the church. "A church that is not involved in mission and evangelism is not the church." He grants that other cultures have gifts of the Holy Spirit, even of the triune God, gifts that are important for us. Yet, he insists, those gifts are not the gift of the gospel that must be preached to all.



Reinhard Groscurth from Berlin speaks of the state of Christianity in his

Zizioulas insists that essential agreement on a sound doctrine of God as Trinity and of his work in Christ through the Holy Spirit is the indispensable basis for overcoming division.

This sounds rather reasonable, for faith in the Father, Son and Holy Spirit is fundamental to the ecumenical movement. Yet one wonders whether the kind of agreement for which Zizioulas calls is not as difficult to reach as the acceptance of his view regarding bishops.

It comes as no surprise, then, that Zizioulas rejects the very idea of "intercommunion," that is, the sharing of the eucharist between bodies of believers who are still divided. Rather, there can only be communion. This is not a means but a final and, one senses, a distant goal.

Theologians the mop-up crew

Now, consider Bishop Tutu's presentation. Deeply rooted in the struggle of justice in South Africa, he placed the quest for Christian unity from the outset in the context of common Christian witness. He insisted that "apartheid is too strong for a divided church." Conversely, a united church proves to be too strong for apartheid. In this way he coupled church unity and social justice. The church is the pure bride of Christ and, as such, an agent for justice and peace. He then throws down the gauntlet. He calls on the churches who have linked arms in the struggle for justice to "take the risk of behaving as if they were united, and then," he adds, "let the theologians sort out the mess, such as it might be."

The theologians are relegated to the mop-up crew behind the front lines of a united church in action. Yet, a mere activist Tutu is not. He is equally adamant



Metropolitan John Zizioulas

about what he calls the church's "best and greatest asset — their spiritual resources." He challenges the churches to do all they can "to support the growing retreat movement for deepening our spiritual life." The churches must become "power houses of prayer where vigils and fasts are normal, matter-of-course occurrences."

Here we have in a nutshell two divergent approaches to church unity. The one proceeding from creeds, sacraments and ministry; the other from the cry for justice. Some at the World Conference sketched the one approach as the attempt to "study our way into unity." It is the ecumenism of the long haul. Tutu's is the "fast track" approach. These divergences run deep within the ecumenical movement.



From l. to r.: Madalina-Marie Mazelescu (Romanian Orthodox), Lucretia Van Ommeren (Lutheran, Surinam) and Vuadi Vibila (Presbyterian, Zaire)

Seniors

Ethnic seniors' outreach projects funded

Irene Bom

OTTAWA — Group projects involving outreach to seniors of a specific ethnic category are the most likely to receive federal funding under the New Horizons program.

The 20 year-old program of the federal Ministry of Health and Welfare started giving priority to ethnic projects several years ago. Recently ad-

ministrators began moving to the top of the list of projects that include a service to seniors beyond a specific group.

Since 1985 almost 100 ethnocultural seniors' projects have received funding.

Martindale Place, a 47-unit senior's complex affiliated with First Reformed Church in St. Catharines, Ont., last year received \$16,000 from the New

Horizons program. They purchased tables, chairs and dishes to host suppers, and a piano to accompany sing-songs for local seniors.

Interested seniors' groups should call the New Horizons division of Health and Welfare Canada at (416) 572-2559 for more information.

What causes a senior's voice to change?

Most changes are normal, but cancer warning signs should be heeded

Marian Van Til

Though you probably don't often give it much thought unless you're a serious singer, your voice ages as you do, changing in quality and even in pitch. (It's easy to tell by a person's voice, for instance, if he or she is young or old.) Occasionally such changes are indications of a serious illness, but usually they are just part of growing older. Your voice can, however, be affected by how well or badly you take care of yourself.

The larynx contains muscles and two vocal folds or cords that produce sound by vibrating in response to air movement. When you speak or sing (experts call it "phonating," i.e., producing sound), your

laryngeal muscles draw your vocal cords closer together so that air passing them causes them to vibrate. The pitch of the sound produced relates to several factors: the length and tension of the vocal cords, how much they stretch, how close together they are, and their weight. Generally, tight cords or "folds" produce high sounds, relaxed folds produce low ones.

Aging, however, may cause the vocal folds to atrophy, swell or become bowed, which may affect the voice. In men, connective tissue around the vocal cords may become brittle, causing the voice to rise in pitch. In women, vocal cord tissue may retain water, adding weight to the tissue and caus-

ing the voice to lower. Water retention in the vocal folds can also cause breathiness, raspy vocal quality and a general weakening of the voice.

While most vocal changes are the result of normal aging, there are signs which may indicate the presence of cancer. They are:

- difficulty or abnormality in speaking, swallowing or moving the tongue or jaw;
- a sore on your lips, gums, or inside your mouth that does not heal within two or three weeks;
- white, red, smooth, or scaly patches inside your mouth or on your lips;
- swelling or lumps in the mouth or on the neck, lips or tongue;
- numbness, burning, dryness or pain in your mouth or throat, with no apparent cause;
- repeated bleeding in your mouth, with no apparent cause.

Ninety-five percent of oral cancer cases occur in people over age 40. The two biggest contributing factors are tobacco use in any form and excessive alcohol use. Most oral cancers can be treated if caught early; growths can be painless, however, so being alert to the warning signs could save your life.

With files from "The Johns Hopkins Medical Letter"

Small Talk

by Alice Los



A stroll down Memory Lane

My new town has many tree-lined streets flanked by stately old homes on almost every block. A while ago I decided to take a walk every morning and as I now do so I admire the scenery of these streets again and again. My perfectionist's eye feasts on well-maintained properties and lush gardens. The romantic in me imagines how it all may have been a hundred years back.

Maids probably were sweeping the grand porches at the hour I usually pass by. Grocers and milk carriers reined in their horses near the back doors and took their wares from their carts to a waiting cook who could afford to be demanding of the very best they had to offer because her mistress allowed her a generous housekeeping budget.

Meanwhile, that mistress might well be strolling through her specially cultivated rose garden with a parasol as protection against the sun. (In this long and beautiful summer of 1993 it's easy to think of an equally glorious setting in 1893.)

I'm afraid my slacks and Reeboks of today would have shocked her. Her husband and male neighbours had probably left already in their carriages to inspect the goings-on at their respective places of business downtown. Or they had gone into their libraries to peruse the mail at their solid-oak desks.

Wistful wandering

The children living in the homes I pass would be sitting in the nearby public school, erected in 1877. The many portable classrooms that line the schoolyard now had never been heard of, and the new school built in 1965 could not have been contemplated. Of course, the children in the true mansions would be taught by a governess, even if they wistfully listened to the sounds of laughter and exuberant play which came through their open windows when the school was having recess.

Sometimes, as I wend my way home through a less characteristic, nondescript part of town I think of my paternal grandfather. When I was a young child he would take me on walks through the streets of the city where he lived. Together we'd find much pleasure in rating the houses we passed. A neat, clean property could fetch a 10; a dirty window or an unpolished brass doorknob would cut it by a few digits.

At other times we would read the names on the white enamel doorplates and try to find a rhyming word or phrase. We giggled a lot as we did so. No doubt, my grandfather who lived with my grandmother in a modest, second-storey apartment would have rated even the smaller homes on my morning walk with a resounding 10. In his Father's house, where he now makes his home, our ratings of yore do not apply.

But it is, I think, not such a far-fetched notion of mine that he is now well-acquainted there with some of the masters and mistresses, maids and tradespeople who walked those stately streets long before I ever did.

Alice Los lives in Listowel, Ont.

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Purity of heart

"Draw near to God, and he will draw near to you. Clean your hands, you sinners, and purify your hearts, you double-minded" (James 4: 8).

In the movie *City Slickers* a group of men going through mid-life crisis go to live out their childhood fantasies about being cowboys on a ranch in the American West. Their task is to drive a herd of cattle from one ranch to another, a trip which takes several days. On this journey they are guided by a real cowboy named Curly. At one point, Curly shares with one of the angst-ridden city slickers the secret of life as he understands it.

"The secret of life is one thing," he says, holding up one finger. His new friend waits to

discover what the one thing is, but Curly doesn't specify. His point is simply that a happy life depends on having a focus, having "one thing" which is more important than anything else. For Curly, the one thing is his unfettered life as a cowboy. For the earnest, middle-aged searchers in the film, the one thing turns out to be their family relationships. But the movie suggests that each person is free to find their own "one thing."

You probably know people whose lives are really directed to just one thing — perhaps their career, or the happiness of their family. Most successful artists or performers find that their act becomes their "one thing." Right now in the United

States, our president is someone whose entire life has been focused on one thing: becoming President. People who are focused on one thing tend to get what they want, even if they have to give up everything else.

One thing worthy of our full attention

If you believe the movie *City Slickers*, it doesn't really matter what your one thing is. But long before this movie was ever thought of, Søren Kierkegaard wrote a book entitled *Purity of Heart is to Will One Thing*. For Kierkegaard, what the one thing should be is not just a matter for personal decision. He reasons that the one thing worthy of our full attention should be eternal — otherwise it may not last as long as our efforts to pursue it. It should be pure — otherwise it will not be worthy of the purity of our desire. It should be good — otherwise it will disappoint us when we achieve it. The one goal which he concludes is worthy of becoming the focus of a person's life is the goal of knowing God.

I don't know if you know anyone who is obsessive about knowing God the way I'm sure you know people who are obsessive about other things. If you ever have known such a person then you've known someone who lives in God's presence and who is marked by God's imprint. For people who really want one thing above all else usually get what they

want. And to anyone who really wants to draw near to God, God will draw near.

Hard to be pure in heart

But for most of us, it's difficult to just want one thing — even when the one thing is so obviously worthwhile as knowing God. Most of us are double-minded all the time. Even the things we want most truly, we sometimes don't want. Even as we want to be with this person whom we love, we wish we could be free. Even as we want to care for our children, we sometimes wish that we could trade them in and be free of responsibility. Even as we want to do well at our job, we wish we could quit and try something else. It's hard to be pure in heart, to will only one thing. We want everything all at the same time. We want commitment and freedom. We want money and simplicity. We want passion and relaxation. We want meaning and self-indulgence.

And even as we want to know God, there's some other part of us that wishes we could just have a mundane, secular

life and forget all this spiritual stuff. Why do I always have to be accountable to a transcendent being who knows all my thoughts? Why does every waking hour have to be a great spiritual experience? Can't I just go to work and make some money and buy the things that make me happy? Can't I just spend Sunday mornings reading the paper and enjoying my coffee? Even as we desire to know God better, there's another part of ourselves that would just like to be completely self-absorbed, forgetting that God is there.

Kierkegaard said that he wrote his book as a guide to confession of sin. We can see why. When we set ourselves the task of being pure in heart, wanting to know God more than we want anything else, then we are led to confess how sinful we truly are. "Draw near to God, and he will draw near to you." Knowing him is the one thing that deserves to be the focus of your life.

Laura Smit is pastor of First Presbyterian Church, Clayton, N.J.

Laura Secord, Canadian legend

Laura's Choice: The Story of Laura Secord, by Connie Brummel Crook. Winnipeg: Windflower Communications, 1993. ISBN 1-895308-12-7. Softcover, 235 pp., \$9.99. Reviewed by Robert VanderVennen.

Perhaps Canada's most significant hero — of which there are very few — is Laura Secord. Her self-sacrificing bravery in the War of 1812 is known to all Canadians (whether accurately or not).

Connie Crook, who lives in Peterborough, Ont., has a strong interest in the Loyalist history of Eastern Canada and has carefully researched the archival history of Laura Secord. This book, in the form of historical fiction, brings Laura and her family to life for us in

a most engaging way.

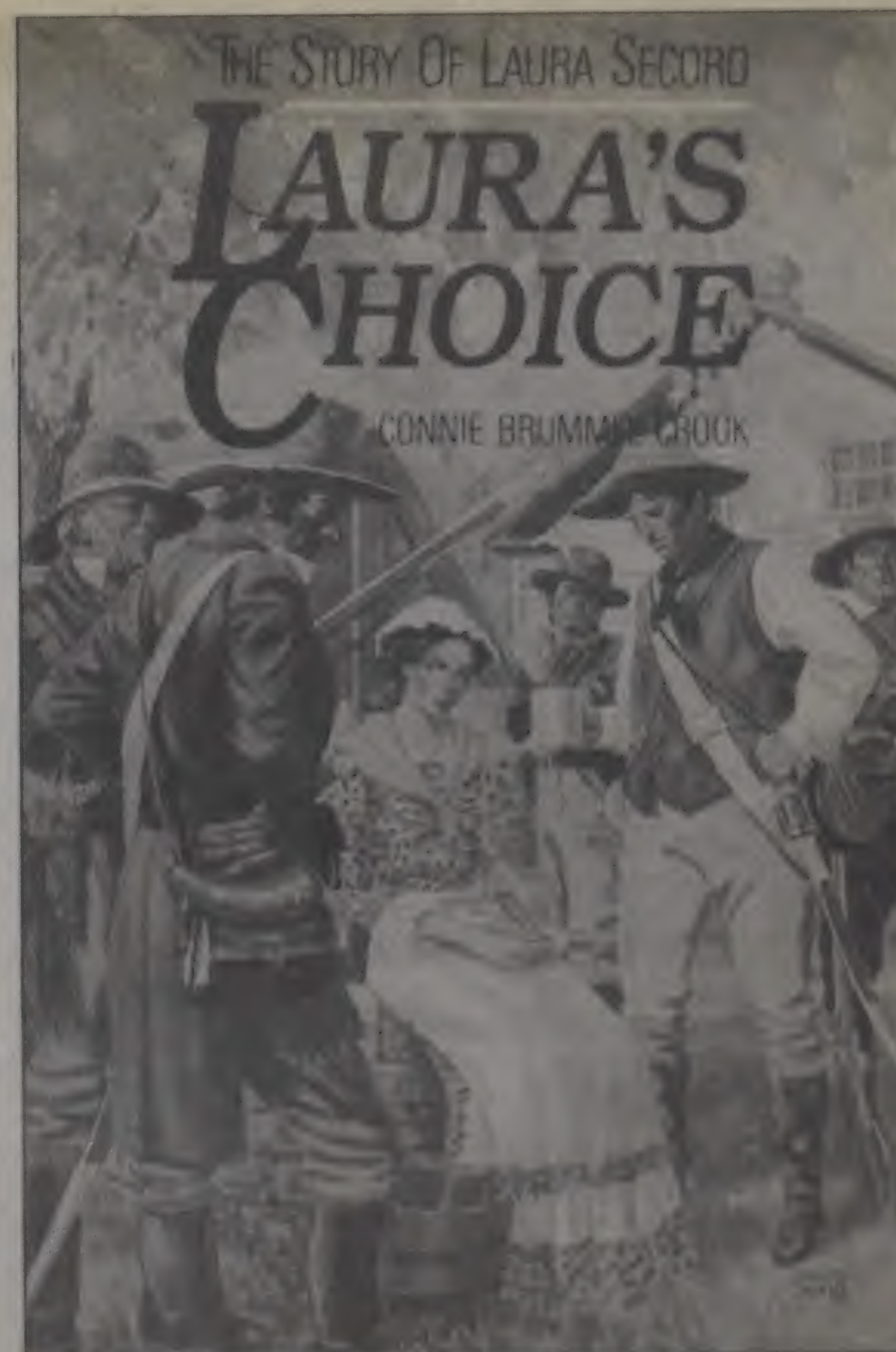
Laura was born into the Ingersoll family in western Massachusetts in 1775. Revolutionary unrest led the family to move to Queenston, Upper Canada. But the unrest flared up there, too, leading to the invasion of the area by American soldiers in 1812. Laura's husband, James Secord, fought with General Isaac Brock in the famous battle of Queenston Heights, receiving a bullet in his leg which was never removed.

Canadian Paul Revere

Laura overheard an American soldier speak of a planned surprise attack on the outpost headquarters of Lt. James FitzGibbon at Beaver Dams, just south of St. Catharines. Such an attack

would have excellent prospects of success and would threaten the life of Secord's husband. There seemed no alternative to her making the 20 mile perilous hike behind enemy lines and through the Great Black Swamp to warn FitzGibbon. She barely made it, and the attack became a tide-turning British (Canadian) victory.

This book puts flesh and blood on Laura Secord and her family and authentically shows us the times and way of life of its characters. Their Christian faith is vital and is naturally expressed. Crook is careful to hold to historical fact, but effectively embellishes the personal circumstances to create a lively story. Both adults and teens will enjoy the book.



Advice

Changes in Eastern Europe bring changes to immigration policies

OTTAWA (Canadian Scene) — Prior to the dramatic socio-political changes that swept Eastern Europe in recent years, most immigrants to Canada from that part of the world were admitted under the Political Prisoners and Oppressed Persons class.

Under this class, the newcomers were entitled to receive the same benefits as federal government-assisted refugees. They may have received temporary accommodation in reception houses or motels paid for by Employment and Immigration Canada. They may have received an allowance to cover basic expenses for their first few months here, for things like food, clothing and rent.

Officials of Immigration Canada point out that the Political Prisoners and Oppressed Persons class ended for immigrants from Eastern Europe as each country threw off the yoke of dictatorship.

Now, most people immigrating to Canada from Eastern Europe apply under the Independent class. Independent immigrants are required to be self-supporting as soon as they

arrive here.

This does not mean there is no help for people arriving in Canada as Independent immigrants. Actually, Independent class immigrants have many places to turn to for help and friendship in their chosen country. But they should know that they will be expected to use their own initiative to get settled instead of relying on government financial assistance. Until they are earning a steady income they will receive counselling on how to use their own resources wisely.

In addition to job counselling and searching services offered at Canada Employment Centres, there are numerous local programs and courses for newcomers to Canada at community centres, churches and schools. Immigrant-serving organizations offering assistance are listed under Social Services in the yellow pages of the telephone book in most cities. Usually offered at little or no cost and often run by volunteers, these programs and courses are designed to help newcomers learn English or French, find lodging and get oriented to life in Canada.

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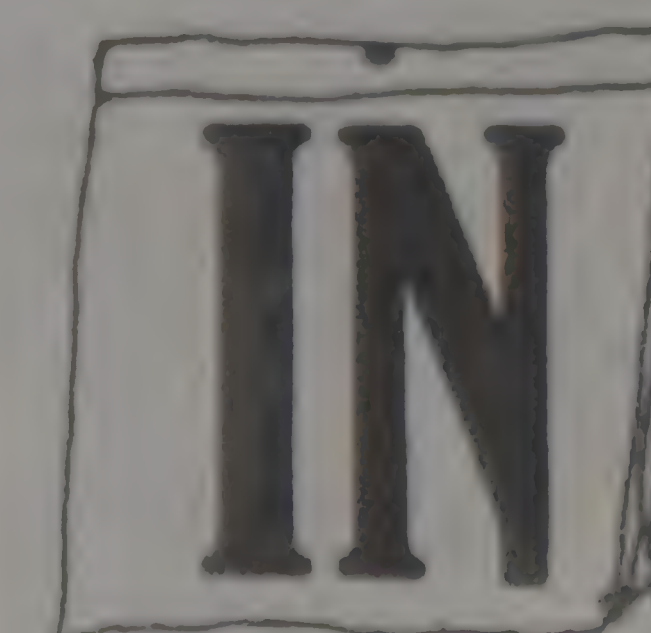
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Peter and Marja
are



Dear P & M:

In the July 7, 1993 issue of CC you gave an excellent and sensitive answer to someone who wrote you about the hymn, "I Come to the Garden Alone." Christian love shone through brightly as you dealt sympathetically with the writer's reaction to this song, ranked third among most-loved gospel hymns in a recent survey. Yet I believe that both of you missed the greatest blessing.

This hymn, also known as "In the Garden," has been minimized as just a sentimental song about a rose garden. An acquaintance once wrote me that "this song is so popular because it is really a love song and can be sung by any lover." How wrong these interpretations are!

The key to this hymn is John 20:1-18. Be sure to read this. This chapter tells us about Mary of Magdala, who was once possessed by seven demons and may have been a harlot. Mary had been healed by Jesus. How she loved him! But she had seen him die on the cross; she knew where he was buried. Now she came to anoint the body. But the tomb was empty and Jesus was gone. Weeping, she begged the gardener to tell her where they had moved him. Then she heard a familiar voice speaking her name. What a wonderful moment. Mary did not want it to end. Jesus, however, then told her to tell the others. As a result, she became the first human being to spread the news of Jesus' glorious resurrection.

Now read the text of this song in light of this chapter.

*I [Mary] come to the garden alone
While the dew is still on the roses
[Mary came early in the morning]
And the voice I hear [Jesus' voice] falling on
my ear,
The Son of God discloses.*

*He [Jesus] speaks and the sound of his voice
Is so sweet the birds hush their singing
[Mary is overcome with joy.]
And the melody that he gave to me [when Mary
was healed]
Within my heart is ringing.*

*I'd stay in the garden with him
[Mary didn't want to leave Jesus]
Tho' the night around me be falling,
But he bids me go [to tell the others] thru the
voice of woe
His voice to me is calling.*

Chorus:

*And he walks with me
And he talks with me
And he tells me I am his own
[the hymnwriter now changes from "I" to
"we" including us in Mary's experience in the
garden]
And the joy we share
As we tarry there
None other has ever known.*

Isn't this a wonderful song? Isn't it even more glorious when you know what the hymnwriter had in mind? It's neither "too sweetly sensual" nor too "individualistic." It's Mary's story and it's biblical.

Whenever I play this gospel hymn, I usually give this interpretation as an introduction. Afterwards I add that Mary probably ran faster than she had ever run in her life to tell Peter and John that she had actually seen Jesus. I visualize her bursting into the house and crying out, "He lives! He lives!"

This biblical insight into this song has made it such a blessing for me. Does it make it more of a blessing for you, as well?

Dear In The Garden:

We can well imagine that your listeners would be deeply touched by the way you present this hymn, the text of which was written by C. Austin Miles in 1912. John 20:20 is referred to in hymnals which contain this gospel hymn: "The disciples were overjoyed when they saw the Lord."

Nevertheless, we still have some reservations about the how the song — the text and music combined — presents its message. We see this hymn as appropriate and beneficial for devotional use and personal contemplation (or perhaps at community hymnsings), but would be reluctant to use it in corporate worship.

Write to: P & M

c/o Christian Courier
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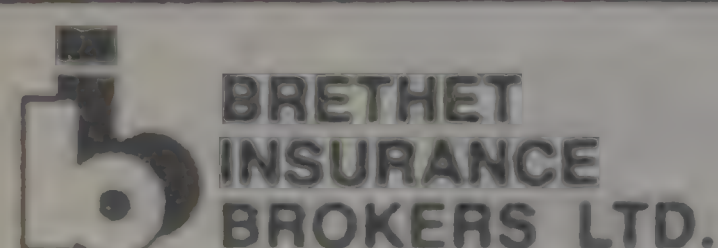
Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

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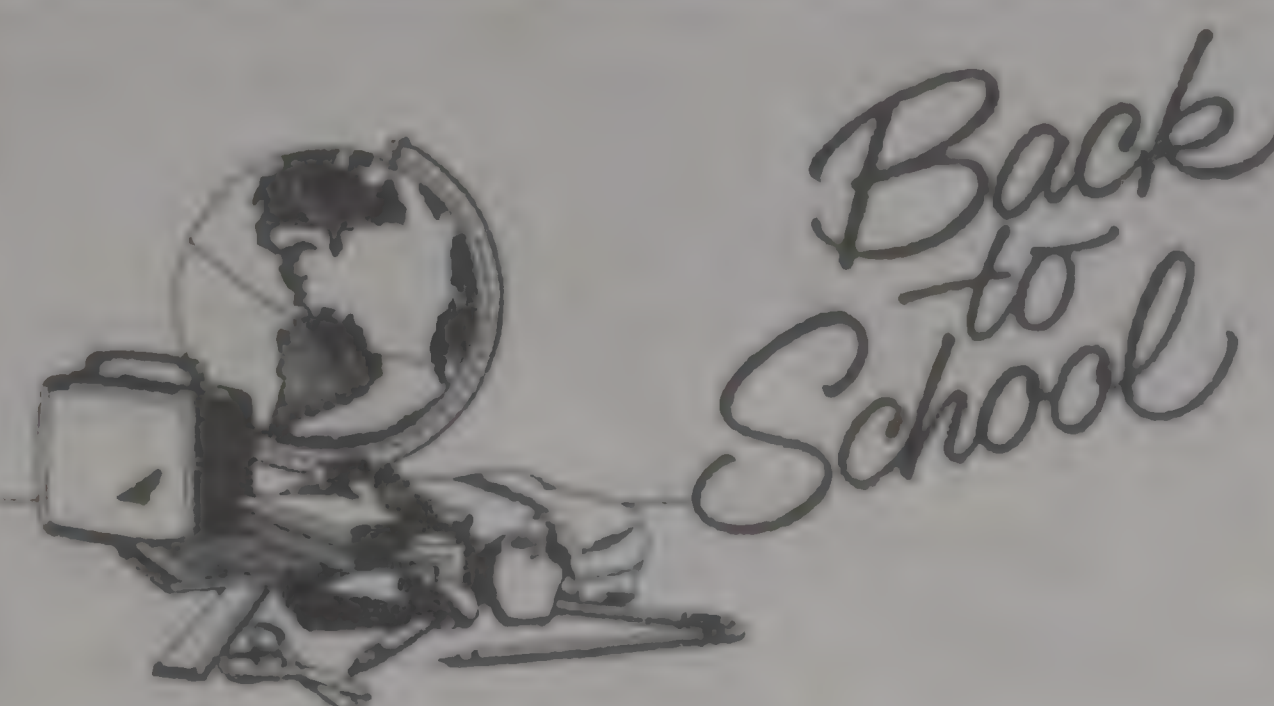
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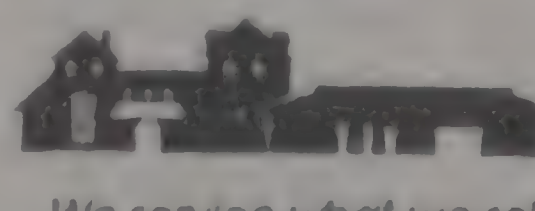
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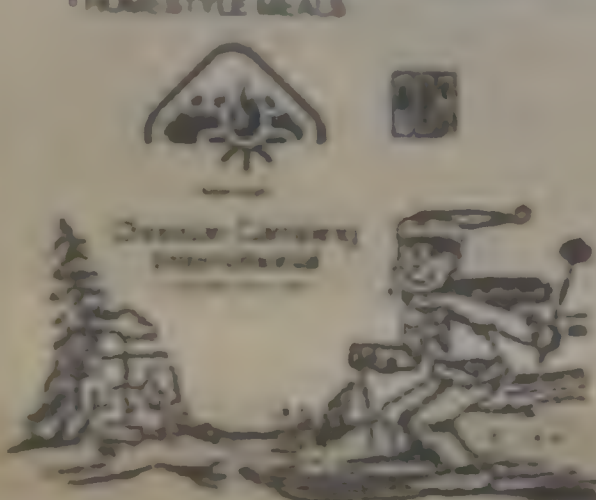
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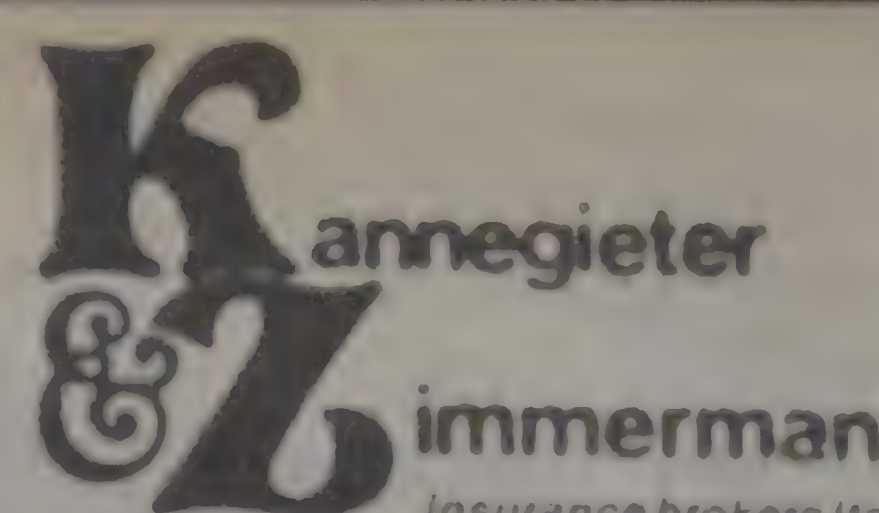
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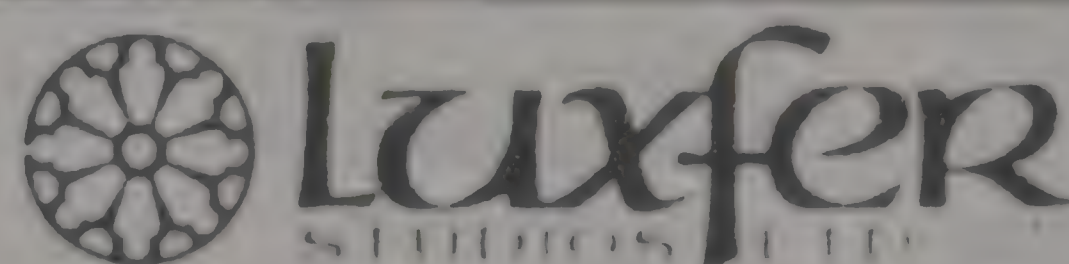
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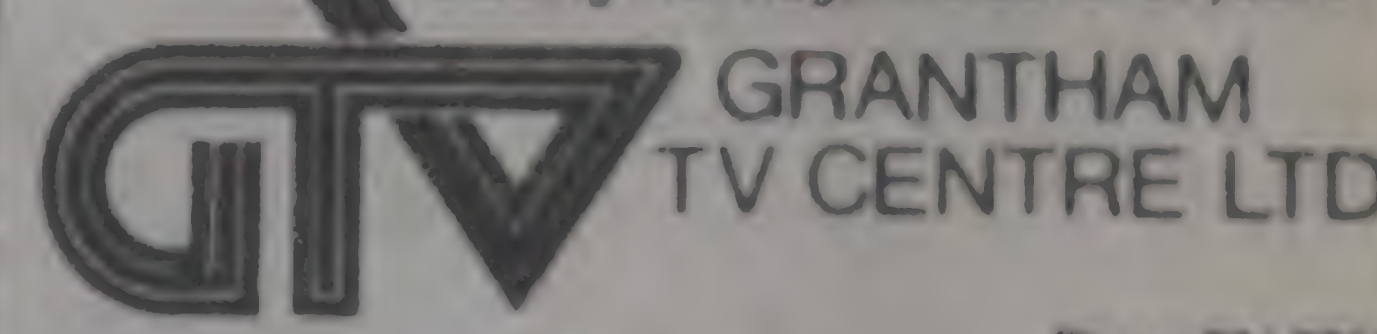
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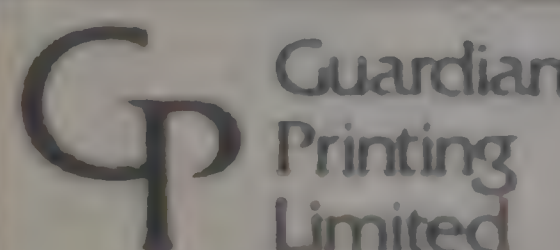
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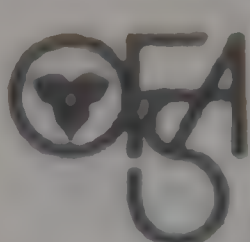
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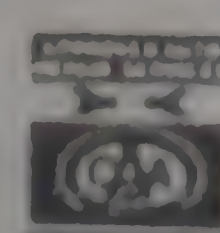
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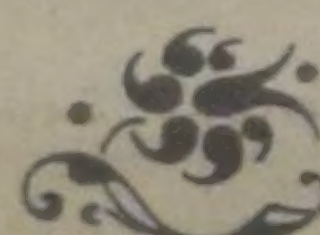

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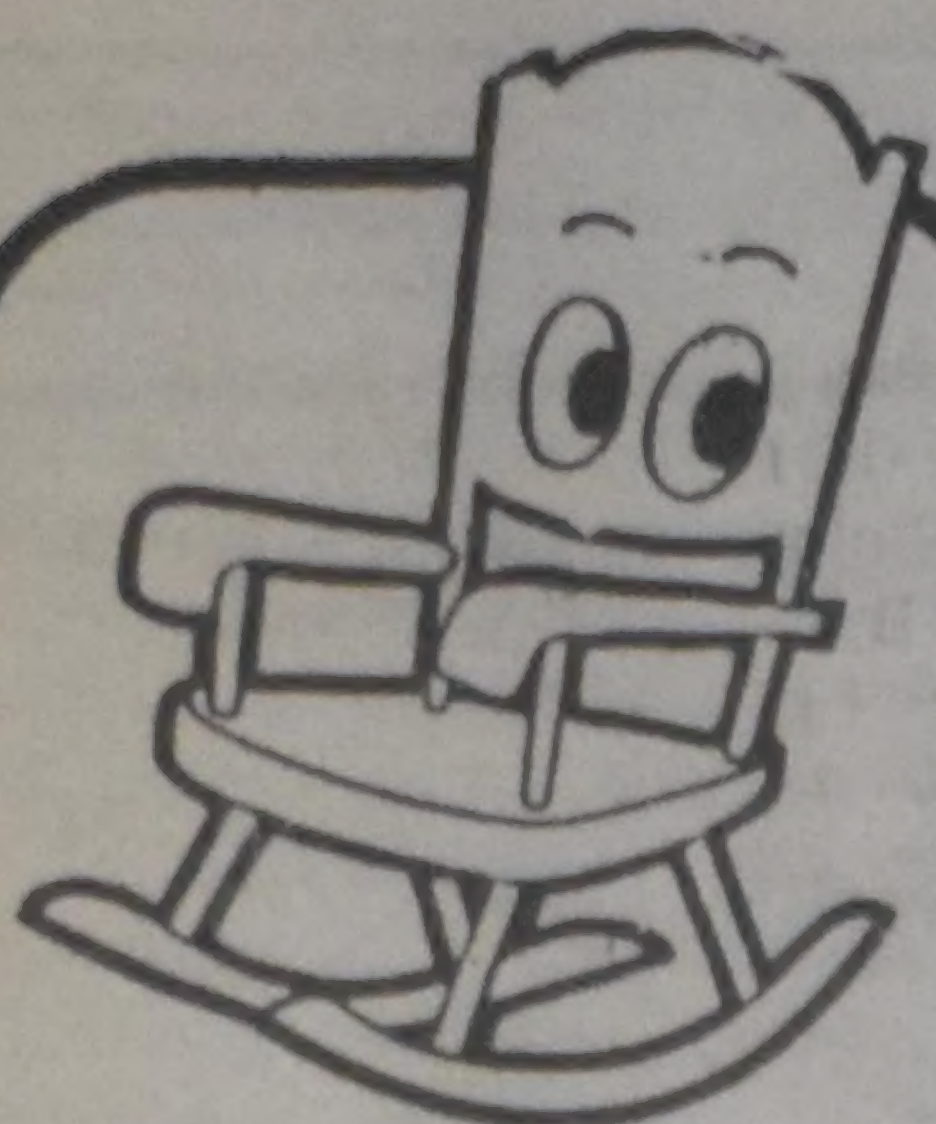
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	<p>Births</p>	<p>1953 September 16 1993</p> <p>With thankful hearts and praise to God, we hope to celebrate the 40th wedding anniversary of our parents and grandparents.</p> <p>DICK and FLORENCE EUVERMAN (nee DEJONG)</p> <p>Amie & Hilda Euverman — Terrace, B.C.</p> <p>Michael</p> <p>Melvin Euverman — deceased</p> <p>Bonnie Euverman — Edmonton, Alta.</p> <p>Fred & Lorraine Euverman — Terrace, B.C.</p> <p>Jared, Lisa, Megan</p> <p>Jean & Tim Obzera — Terrace, B.C.</p> <p>Natasha, Kierra, Tanner, Ajah</p> <p>Sharon & Ralph Vandevleide — Terrace, B.C.</p> <p>Deserai, Tyson, Mikayla</p> <p>Please join us in celebration Saturday, Sept. 18, 1993, at an open house from 1:30 to 4 p.m., at the Coast Inn, West Banquet Room, Terrace, B.C.</p> <p>Home address: 4930 Walsh Ave., Terrace, BC V8G 1Z2</p>	<p>1953 October 2 1993</p> <p>"This is the day that the Lord has made. Let us rejoice and be glad in it" (Ps. 118: 24).</p> <p>Forty years ago,</p> <p>TINA ZANDBERGEN and KEES VAN EGMOND</p> <p>began their life's walk together. Now, upon arriving at this anniversary milestone, we wish you Mom and Dad (Opa and Oma), God's continued blessing as you continue on the journey!</p> <p>Congratulations from your children and grandchildren;</p> <p>John & Debbie Van Egmond — Acton</p> <p>Nicholas, Angie, Adrienne</p> <p>Sophie & Rudy Vandenberg — Norval</p> <p>Nicole, Ben, Caleb</p> <p>Joyce & Pete van der Meulen — Waterdown</p> <p>Joya, John, Mark</p> <p>Cornel & Agnes Szeredi-Van Egmond — Pittsburgh</p> <p>Jacob</p> <p>Home address: R.R. #2, Norval, ON L0P 1K0</p>	<p>NELL SLOFSTRA</p> <p>went to be with her Lord on Saturday, Aug. 21, 1993, at the age of 84 years.</p> <p>She leaves to cherish her memory four stepsons:</p> <p>Lambert (Denise) Slofstra — Brampton, Ont.</p> <p>Martin (Janny) Slofstra — Medicine Hat, Alta.</p> <p>William (Ann) Slofstra — Rocky Mountain House, Alta.</p> <p>Henk (Lena) Slofstra — Medicine Hat, Alta.</p> <p>three stepdaughters:</p> <p>Pieterdina (Klaas) Scheepstra — Groningen, the Neth.</p> <p>Jackie (James) Aasman — Medicine Hat, Alta.</p> <p>Tina (Bill) Aasman — Medicine Hat, Alta.</p> <p>20 grandchildren and 15 great-grandchildren; a brother, Arie (Annie) Stigter of Redcliff, Alta., and two sisters: Trudy (Ralph) Eising of Orillia, Ont., Rie (Bert) Van den Bogert of St. Catharines, Ont., as well as numerous nieces and nephews.</p> <p>She was predeceased by her loving husband Hendrik in 1981, one grandson, two brothers and one sister.</p> <p>Nell was born on Nov. 10, 1908, in the Netherlands. She immigrated to Canada in 1951. She was a devoted mother, grandmother and aunt and a very active member of her church.</p> <p>Funeral services were held at the First Chr. Ref. Church at Medicine Hat, Alta., on Aug. 25, 1993, with the Rev. M.S. Jorritsma officiating.</p> <p>Correspondence address: Mrs. R. Van den Bogert, 2 White St., Apt. #102, St. Catharines, ON L2N 1Z2</p>
	<p>Marriages</p>	<p>BERGSM/MARTIN:</p> <p>"Be joyful in hope, patient in affliction, faithful in prayer" (Rom. 12: 12).</p> <p>Mr. and Mrs. Roger Martin and Mr. and Mrs. George Bergsma are happy to announce the marriage of their children,</p> <p>SARA NOELLE and JEFFREY GEORGE</p> <p>on Saturday, Sept. 25, 1993, at 3 p.m., in the Georgetown Chr. Ref. Church, Rev. Henry Lunshof officiating.</p> <p>Future address: 156 Lowerbase Line, Hornby, ON L0P 1E0</p>	<p>Teachers</p>	
	<p>Real Estate</p>	<p>JARVIS, Ont.: Due to a maternity leave, Jarvis District Chr. School will need a full-time Kindergarten teacher, beginning Nov. 29, 1993, until March 4, 1994. This group of 33 pupils consists of 2 classes, meeting on alternate days. The deadline for applications will be Oct. 1, 1993. Qualified teachers are invited to send letters of application and related info. to:</p> <p>Garry Glasbergen, Principal Jarvis District Chr. School Box 520 Jarvis, ON N0A 1J0 Phone: (519) 587-4444 or (416) 765-7919 (home)</p>	<p>Personal</p>	
<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i></p> <p>Contact us first when you think of moving to Edmonton and district.</p> <p><i>Het vertrouwde adres.</i></p>	<p>GRAHAM/BOSMA:</p> <p>With joy and thanksgiving to the Lord we, Klaas and Gerda Bosma, announce the forthcoming marriage of our son</p> <p>KENNETH MARTIN to CYNTHIA MICHELLE</p> <p>daughter of Louise Graham. The Lord willing, they will exchange their vows on Saturday, Sept. 18, 1993, at 10 a.m., at the Chr. Ref. Church, Richmond, B.C., Pastor John Ooms officiating.</p> <p>Future address: 224-9371 #5 Rd., Richmond, BC V7A 4E1</p>			<p>Look for Calendar of Events on page 19...</p>

Classifieds

Obituaries	For Sale	Teachers															
<p>We want to express our deepest sympathy to Mrs. R. te Sligte, her children, grandchildren and great-grandchild in the passing away of</p> <p style="text-align: center;">MR. JOHN TE SLIGTE</p> <p>on Aug. 16, 1993, at the age of 76. May the Lord comfort them. He will be remembered by his friends of the Golden Age Club and also by the residents of the Christian Senior Citizen Home South Chatham Village in Chatham, Ont. "I have called thee by thy name, thou art mine" (Is. 43: 1b).</p>	<div style="border: 1px solid black; padding: 10px; text-align: center;"><h2 style="margin: 0;">FOR SALE</h2><h3 style="margin: 5px 0;">SURPLUS EQUIPMENT</h3><p>MAKE US AN OFFER ON ANY OF THE FOLLOWING PIECES:</p><p>One Compugraphic Compuwriter IV: in excellent condition. The following fonts are included:</p><table style="width: 100%; border: none;"><tr><td><i>Souvenir</i></td><td><i>Avant Garde</i></td><td><i>Hebrastyle</i></td></tr><tr><td><i>Carmine Tango</i></td><td><i>Basilica</i></td><td><i>Engraving</i></td></tr><tr><td><i>English Times</i></td><td><i>Congress</i></td><td><i>Revue</i></td></tr><tr><td><i>Musketeer</i></td><td><i>Oracle</i></td><td><i>Goudy</i></td></tr><tr><td><i>Tiffany</i></td><td><i>Helios</i></td><td></td></tr></table><p>Two Kodak S II Phototypesetting Processors. One of them is as good as new!</p><p>If you're interested, please contact:</p><p style="text-align: center;">Stan de Jong Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p></div>	<i>Souvenir</i>	<i>Avant Garde</i>	<i>Hebrastyle</i>	<i>Carmine Tango</i>	<i>Basilica</i>	<i>Engraving</i>	<i>English Times</i>	<i>Congress</i>	<i>Revue</i>	<i>Musketeer</i>	<i>Oracle</i>	<i>Goudy</i>	<i>Tiffany</i>	<i>Helios</i>		<div style="border: 1px solid black; padding: 10px; text-align: center;"><h2 style="margin: 0;">Timothy Christian School</h2><p style="margin: 0;">Barrie, Ont.</p><p style="margin: 0;">is seeking applications for a</p><h3 style="margin: 0;">PRINCIPAL</h3></div> <p>starting in the 1994/95 school year. Timothy is a school of 120 students K-8. If you are interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before September 30, 1993. A minimum of five years administrative experience is required. Contact:</p> <p style="text-align: right;">Mr. Eelke Veenstra c/o Timothy Christian School 49 Ferris Lane Barrie, ON L4M 2Y1 Tel.: (705) 458-9980</p>
<i>Souvenir</i>	<i>Avant Garde</i>	<i>Hebrastyle</i>															
<i>Carmine Tango</i>	<i>Basilica</i>	<i>Engraving</i>															
<i>English Times</i>	<i>Congress</i>	<i>Revue</i>															
<i>Musketeer</i>	<i>Oracle</i>	<i>Goudy</i>															
<i>Tiffany</i>	<i>Helios</i>																
<h3 style="text-align: center; margin: 0;">Accommodation</h3> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"><p style="text-align: center;">Bed & Breakfast</p><p>Year-round quiet country accommodation, only 20 minutes from International Plowing Match site. Call for reservations.</p><p style="text-align: center;">Len and Rynie Bakelaar R.R. 2, Teeswater, ON N0G 2S0 (519) 357-1816</p></div>	<div style="border: 1px solid black; padding: 10px; text-align: center;"><h3 style="margin: 0;">Real Estate</h3></div>																
<div style="text-align: center;"></div> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"><p style="text-align: center;">Bed & Breakfast</p><p>When you are in the Midland area, come and relax at our home for a night or two. We offer clean rooms, Dutch hospitality and a good breakfast. Your hosts: Hank & Eva Kruyt.</p><p>For reservations, call or write to:</p><p style="text-align: center;">Best Bed & Breakfast 788 Ottawa Street Midland, ON L4R 1C8 Phone: (705) 526-3395</p></div>	<div style="border: 1px solid black; padding: 10px;"><div style="display: flex;"><div style="width: 30%; text-align: center;"></div><div style="width: 70%; padding-left: 10px;"><p>GOD HAS A HEART ... Answers from Bible and faith to the agonizing question how the will of God relates to our suffering.</p><p>A compassionate pastoral response to the cry, "WHY? WHY ME, O GOD?"</p><p>For hurting Christians and for all those called to be comforters, by HANS W. ZEGERIUS, B.Th., M.A., M.Div.</p><p style="text-align: center;"><i>Order from:</i></p><p>WMS BOOK ROOM, 50 Wynford Drive North York, Ontario M3C 1J7 (416) 441-2840; or CHRISTIAN BOOK STORES; or the AUTHOR 125 Mountford Drive, Guelph, Ontario N1E 4G2 (519) 837-2549</p><p style="text-align: right; font-size: small;">Published by Vantage Press, New York, N.Y. (\$13.25)</p></div></div></div>																
<h3 style="text-align: center; margin: 0;">For Rent</h3>	<div style="border: 1px solid black; padding: 10px; text-align: center;"><h3 style="margin: 0;">INTERESTED?</h3><p>Andy Leech, a teacher who has taught in a number of schools across Canada, is now making available his many slides and photos of former students, their parents and school activities. These slides are ideal for reunions, anniversaries, weddings, etc. Anyone interested in having them should contact:</p><p style="text-align: right;">Andy Leech 546 Riel Place Victoria, BC V8Z 2J1 (604) 479-7602</p></div>																
<h3 style="text-align: center; margin: 0;">For Sale</h3> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"><p>For sale: Mobile home. Size 12 by 57. Owned lot. Gulf Lake, Bradenton, Florida.</p><p style="text-align: right;">Phone: (519) 638-2622</p></div>	<div style="border: 1px solid black; padding: 10px; text-align: center;"><h3 style="margin: 0;">Miscellaneous</h3></div> <div style="border: 1px solid black; padding: 10px; margin-top: 10px;"><p style="text-align: center;">ATTENTION! ATTENTION! ATTENTION!</p><p style="text-align: center;">When you fax your display or classified ads to us (particular obituaries), please type them and check spelling BEFORE you transmit the text.</p><p style="text-align: center;">Thank you.</p><p style="text-align: center;">ATTENTION! ATTENTION! ATTENTION!</p></div>																
<div style="border: 1px solid black; padding: 10px; text-align: center;"><h3 style="margin: 0;">AVAILABLE FOR CALL</h3><p>Having returned to Canada and completed his study leave, Rev. Dick Vandervecht is now available for call. We, the Council of the Reformed Church of Avondale, Auckland, New Zealand, heartily recommend him to the Christian Reformed Church. He can be contacted at: 10 Lynden Circle, Georgetown, ON, L7G 4Y8. Tel.: (416) 877-1661</p></div>																	

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8 WORKSHOPS

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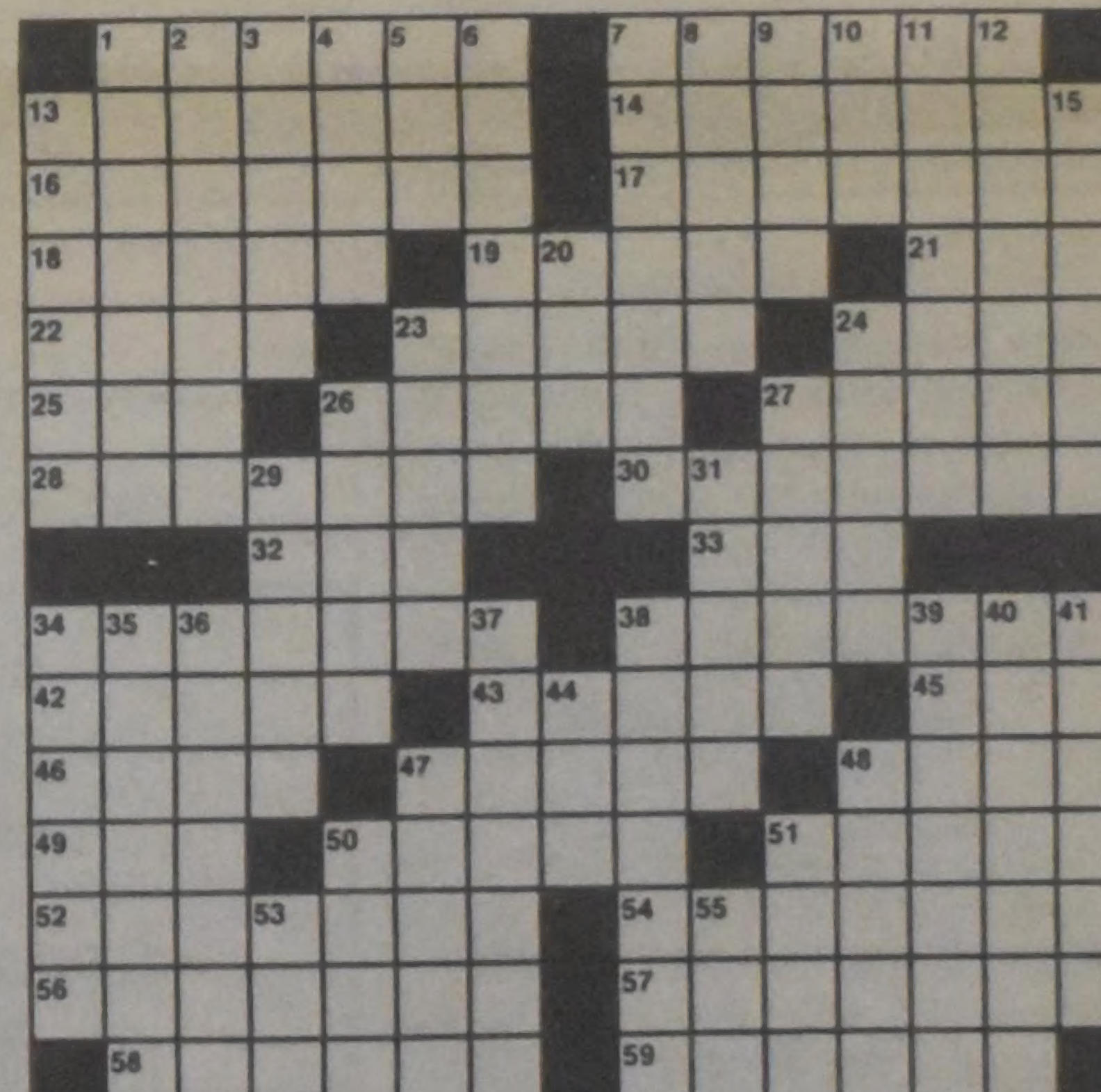
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This Week's Puzzle

by Richard Thomas

ACROSS
1 Constituents
7 Attack with gunfire
13 Italian artist
14 Russian artist
16 Disinclination to move
17 Vindictiveness
18 Actress Moorehead
19 Goo
21 — poetica
22 Carry
23 Condition
24 Teresa and Mary: abbr.
25 Formerly
26 Tool or war end
27 Piquant additive
28 Astronaut Alan
30 Cal. valley
32 Cassowary cousin
33 Loony one
34 Stronghold
38 Get first
42 Actress Linda
43 Broadcast
45 Orinoco tributary
46 Tax
47 Family
48 Joke or gag ending
49 Son of Gad (Bible)
50 Mrs. John McEnroe
51 Wrong
52 Flemish artist
54 Spanish artist
56 Repeat performances
57 Plaits
58 Summary
59 Ribbons



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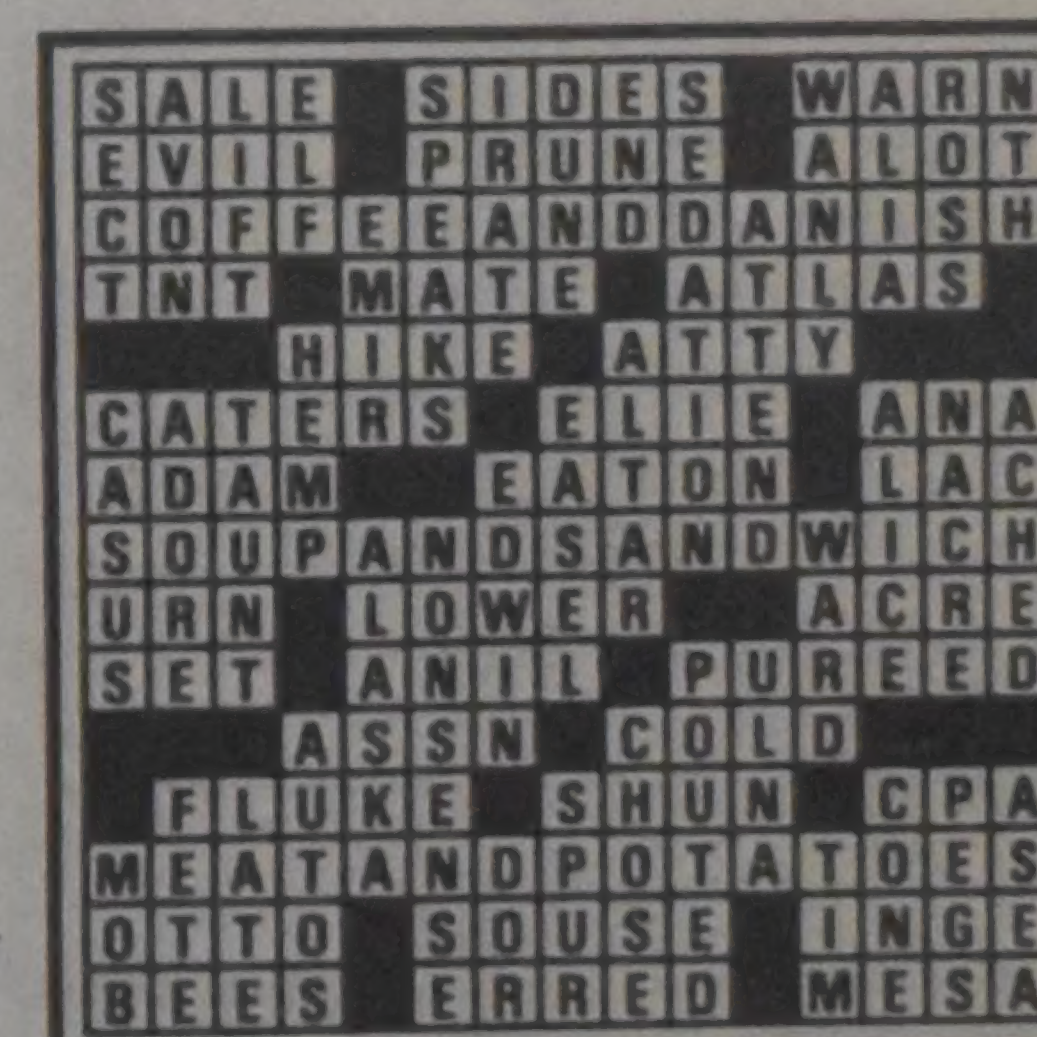
8 Topic of discussion
9 Talk with enthusiasm
10 Mature
11 Zealot
12 Spanish artist
13 Gaucho gear
15 Abate
20 — Vegas
23 Yew or lilac
24 Malice
26 Author of "The Plague"
27 Pivoted
29 Perennial flower
31 "The Lady —"
34 Ballet movement

DOWN
1 Dutch artist
2 Shoe style
3 Golfer's wood
4 Viduals
5 Defendants, in Roman law
6 Cut severely
7 Screenplays

35 — anon (from time to time)
36 Italian artist
37 Most acidulous
38 Gives cues
39 French artist
40 Tries too hard
41 Trunks

44 Chit
47 Makes muffins
48 Pulverize
50 Phoenician port
51 Highest pair
53 Put on the — (feign class)
55 Gershwin

Last week's puzzle



You gotta be dead-on with young people

Bert Aalbers (translated by Bert Witvoet)

It happened during one of the catechism sessions for young people 17 and older. We were talking about the church service when one of the catechumens started talking about "those difficult sermons." She received immediate support.

I asked what it was that was so difficult. Language use? Sentence structure? Did I assume familiarity?

They couldn't quite describe it. Someone suggested that we read one of my sermons together and they would point out where it became difficult. Since I never fully write out my sermons it was decided we'd listen to a taped sermon. In the catechism lesson we had just come to the last book of

the Bible, so we picked the sermon on Revelation 7: 9-17 which I had recently preached on the last Sunday of the church year. It was about the great multitude that no one could count.

Repetition

After we had played the sermon, everyone started talking. "Far too many repetitions," one said. "Completely agree," said another.

I asked them to point out where I started repeating myself. We searched for the spot on the tape and listened once more. It was the passage about the great multitude — the people who had come out of the great tribulation.

The sermon went somewhat like this: Why had they come? In the language of the Bible

you always come when you're called. The Voice says: "Leave your country, and go to the country I will point out to you" — and they come. The Voice says: "Leave the house of slavery and move toward freedom" — and they come. And the Voice says: "Follow me and I will make you fishers of men" — and they come.

Figure of speech

We stopped the tape. "This is the part we're talking about," they said. "All those repetitions."

"But that's not an ordinary form of repetition," I protested. "That's a figure of speech to work out a certain image."

They responded: "But why do you keep on saying, 'And they come'?"

I explained that I tried to

give a face to the people of that great multitude. "This way you see the procession getting bigger, starting with Abraham, through the Exodus and exile of the Israelites to the calling of the first disciples."

"Oh," they said, "but why didn't you explain then that it had to do with Abraham and the disciples. And why all those examples? Two would have been enough."

We talked about this for a while longer. The discussion centred on difficult words in the sermon. When I asked for an example, one of them mentioned a sermon preached the previous evening by a colleague of mine: "He was continually talking about dogma — dogma this and dogma that. But what's dogma?" None of them seemed to know the word.

Fog banks

It turned out to be an educational evening, at least for me! I have thought about it for a long time. This was a typical example of failed communica-

tion. My purpose had been to bring the multitude of Revelation 7 closer and to give them a face. But instead of bringing clarity I had caused fog banks, at least as far as the youth were concerned.

A further survey revealed that older members did not have the least difficulty with it. They understood, and they could see the procession in front of them — Abraham at the front. These older folk are a generation of good listeners who need little elaboration.

But for the youth it had apparently been too little. The sermon should have been more concrete. There was no point of recognition for them, so they dropped out.

Conclusion: you have to be right-on when you communicate in general, but all the more so where it concerns bringing a message for the young.

Rev. B. Aalbers serves a congregation in Maarssen, the Netherlands. This article is translated by Bert Witvoet from the September 1993 issue of Kerk Informatie.

Calendar

Sept. 18 "A conference for caregivers," at Faith CRC, Burlington, Ont. Keynote speaker: Calvin College's Dr. Henry Holstege, co-author of a book on caring for aging parents. From 9 a.m.-4 p.m. Choose from eight workshops. To register call Salem office (416) 528-0353.

Sept. 18-19 "Women celebrating God's image," a conference especially for women in the CRC. Keynote speaker: Marchiene Rienstra. Workshops, fun and Sunday worship. At First CRC, Toronto, Ont. For info. call Lucy at (416) 469-3241 or Rosanne at (416) 766-9600.

Sept. 18-Nov. 27 "Healing Relationships in the Church," one-day seminars conducted by Reinder and Diane Klein. **Sept. 18:** Second CRC, Brampton, Ont.; **Sept. 25:** CRC, Ancaster, Ont.; **Oct. 9:** Jubilee CRC, St. Catharines, Ont.; **Oct. 23:** Maranatha CRC, Cambridge, Ont.; **Oct. 30:** Calvin CRC, Ottawa, Ont.; **Nov. 6:** DCHS, Bowmanville, Ont.; **Nov. 13:** First CRC, London, Ont.; **Nov. 27:** First CRC, Chatham, Ont. Cost \$72 (group discounts available). For info. phone 1-800-567-5560 or call collect (705) 466-3144.

Sept. 23 "Reflections on Suicide," an evening to discuss the major cause(s) and how we might be able to help prevent them. Sponsored by Ontario Self-Discovery of Imprisoned Persons (S.I.P.). No lectures, free to anyone. At 7:30 p.m., HDCH (Hwy. 53 & Glancaster Rd.), Ancaster, Ont.

Sept. 25 Organ and piano concert featuring Jonathan Oldengarm and guests. At 7:30 p.m., Benton St. Baptist Church, Kitchener, Ont. Freewill offering.

Sept. 25 Annual membership meeting, 2:00 p.m., Redeemer College, Ancaster, Ont. Registration at 1:30 p.m.

Sept. 29 CCBF's second annual benefit golf tournament & BBQ. Golf at Knollwood Golf, and barbecue at CRC, Ancaster, Ont. Proceeds for "Beginnings." Info.: (416) 522-8602 or fax 524-1203.

Sept. 30 Concert by the well-known organist Dianne Bish, 7:30 p.m., Benton St. Baptist Church, Kitchener, Ont. Admission \$14. Call the church at (519) 745-3792.

Sept. 30 - Oct. 9 Western Canada tour of the O.C.M.A., directed by Leendert Kooij, with Andre Knevel at the organ. **Sept. 30:** 8 p.m., West End CRC, Edmonton, Alta.; **Oct. 1:** 8 p.m., Grace Presb. Church, Calgary, Alta.; **Oct. 2:** 8 p.m., Southminster United Church, Lethbridge, Alta.; **Oct. 5:** 8 p.m., St. John's Lutheran Church, Vernon, B.C.; **Oct. 7:** 8 p.m., First CRC, Chilliwack, B.C.; **Oct. 8:** 8 p.m., First CRC, New Westminster, B.C.; **Oct. 9:** 8 p.m., Trinity CRC, Clearbrook (Abbotsford), B.C.

Oct. 2 Coffee Break/Story Hour Inspirational Rally '93, at Redeemer College, Ancaster, Ont. Registration: Lena Pasma, R.R. 7, Tillsonburg, ON N4G 4H1. Phone (519) 765-4449.

Oct. 2 Celebration banquet for the Lighthouse Centre's 25th anniversary. At the Willowdale Chr. School Auditorium, Willowdale, Ont. For info. call (416) 535-6262.

Oct. 2 First annual reunion of all "Wapenbroeders" in Kitchener, Ont. For info. call Bert at (416) 522-2376.

Oct. 4 40th Anniversary, First CRC, Guelph, Ont. Variety night on Oct. 9 at 8 p.m. Thanksgiving service on Oct. 10 at 5 p.m.

Oct. 9-10 Fortieth anniversary First CRC, Guelph, Ont. Variety night at 8 p.m., on Saturday. Thanksgiving service at 5 p.m. on Sunday.

Oct. 15-17 "Reformed Marriage Encounter Weekend," at the Desert Inn, 605 Hespeler Rd., Cambridge, Ont. To register call (416) 877-5641.

Oct. 16 "Netherlands Bazaar" at the Community Centre, Thornhill, Ont. For info. call Ge Spaans at (416) 477-1243.

Oct. 16 AODC's 34th annual meeting, John Knox Chr. School, Brampton, Ont. Open to all caregivers. Choose from 16 workshops and 16 seminars! Register (fee is \$30) by Oct. 4. Contact your deacons or call AODC (416) 646-4511.

Oct. 16 Concert featuring Dutch panflautist Jacques Marcus, organist Willem van Suydam and the "Hosanna Choir." At 8 p.m., First CRC (Charlton/Hess), Hamilton, Ont. Tickets at (416) 648-6585/3170.

Oct. 22 "Back to God Hour Rally," 7:30 p.m., Redeemer College, Ancaster, Ont., featuring Rev. Juan Boonstra, organist John Vanderlaan, the "Ambassadors," and the Salvation Army Hamilton Temple Band. Info.: (416) 332-5970.

Oct. 22-23 Worship conference (vision and direction setting), 7:30 p.m., Zion CRC, Oshawa, Ont. Info.: (416) 436-3255.

Oct. 23 Eighth annual "Holy Spirit Conference," at Crossroads Centre (QEW & 403), Burlington, Ont. Theme: "Set Free." Speakers: Revs. Gerrit Verstraete, Bern Warren and Brian Mahood. Registration: \$30 pp, \$50 couple. Write to: Chr. Comm. Centre, P.O. Box 215, Station A, Mississauga, ON L5A 2Z7



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News

More refugees today than ever

Bert Witvoet

ST. CATHARINES, Ont. — There are nine times more refugees in the world today than 20 years ago, says a UNESCO report. The total number is estimated at 18.9 million.

The July/August issue of *UNESCO Sources* states that Iran alone houses nearly a quarter of the world's refugees (4.1 million). Three quarters of these are from Afghanistan and one quarter from Iraq as a result of wars in these countries. With another 1.6 million Afghan refugees in Pakistan, the conflict in Afghanistan has produced the largest displacement of people.

Black Africa has the highest number of refugees of any region. In view of Africa's economic difficulties, it is likely that refugees there are subject to the worst conditions, says the UNESCO report.

In ex-Yugoslavia the number of persons uprooted is estimated at 800,000 in Bosnia-Herzegovina, nearly as many in Germany, 650,000 in Croatia and just over 500,000 in Serbia and Montenegro.



PHOTO: UNICEF

Refugee children use locally made ink to write on tree bark slates in a refugee camp in Somalia.

Fortunately, the situation with regard to refugees in other regions of the world has improved considerably. In Southeast Asia "boat people" have almost disappeared and nearly all of the Cambodian refugees in Thailand are being repatriated.

Nationalist wars

It is clear, says the UNESCO report, that wars produce

far more refugees than natural catastrophes. Over three-quarters of the world's refugees live in the Third World, where civil unrest is adding hardship to those already plagued by serious economic and social problems.

In an article entitled "Learning peace by peace" (July/August issue of *UNESCO Sources*) Sue Williams traces one main reason for this dis-

placement of people to the end of the Cold War.

"The Cold War resulted in the *de facto* dismantling of the global network of established international alliances," writes Williams. "The 'blocs' disappeared and, almost overnight, nationalist and ethnic goals were perceived to be achievable through the force of arms."

It has been estimated that 50 percent of refugees are children less than 14 years old.

"Children in refugee camps want to go to school, see their friends and listen to music," says UNICEF consultant Susan Guthridge. "Instead they spend their days walking between dormitory beds (when they have them) and barrack courtyards, numbed by boredom and surrounded by anxiety."

In response to these and other situations, UN Secretary-General Boutros Boutros Ghali has created the Department for Humanitarian Affairs, says *UNESCO Sources*, whose task it will be to identify the humanitarian assistance needs of a given country and to mobilize various agencies and donors.

News Digest

Edited by Irene Bom

South Africa sans visa

OTTAWA — Canadians no longer need visas to visit South Africa for vacations, stopovers and business trips, the South African embassy in Ottawa announced last week. South Africa's ambassador to Canada called the development an indication of his country's desire for a "cordial" relationship with Canada.

Jerusalem not negotiable

JERUSALEM — Five Christian organizations joined several Jewish groups in calling for Israel to "retain exclusive sovereignty over all of undivided Jerusalem, its eternal capital," reports this summer's issue of *Christians and Israel*.

The open letter, signed by the National Christian Leadership Conference for Israel and the Jewish War Veterans of the U.S.A., states that "Jerusalem has been the capital of the Jewish homeland since the time of King David 3,000 years ago" and concludes, "Damascus, Beirut, Amman and Cairo are not negotiable. 'Neither is Washington, D.C.' 'Neither is Jerusalem.'"

Canadian abortion stats on the rise

OTTAWA — The latest Statistics Canada figures show that 3,000 more Canadian women had abortions in 1991 than in 1990, reports the pro-life newspaper *The Interim*.

The jump to 95,059 abortions in 1991 increased the rate to 23.6 per 100 live births. Hospital abortions were down 1.1 percent from 1990, meaning a slight increase in business at private clinics.

Roughly 20 percent were below the age of twenty, with nearly 25 percent in their thirties and the remainder in their twenties.

Just over 20 percent of women receiving hospital abortions were married, and 26 percent had already had one or more abortions.

Vander Vennen returns from China

Bert Witvoet

ST. CATHARINES, Ont. — Robert VanderVennen is back at his desk at CC after a two-month stint teaching English in China with his wife, Mary VanderVennen. The VanderVennens were part of two eight-member teams of teachers sent out by ELIC (English Language Institute China).

After spending four days in Beijing, where they visited such world-renowned sites as the Forbidden City, the Great Wall and Tiananmen Square, the group flew to Chengdu, the provincial capital of Sichuan in southwestern China.

"It's a city of three million people with three million bikes," says Robert. Wherever the Westerners went, people, especially children, would stare at them.

Culture and religion

The program which ELIC brings to China under contract with the Chinese educational establishment teaches conversational English and American culture to Chinese teachers

who have already studied English, mostly from books.

The morning, afternoon and evening programs were quite demanding on the volunteers from North America, says VanderVennen. In addition the hot humid climate and change of diet required that they carefully monitor their health.

It's no secret to the Chinese that the American and Canadian teachers sent by ELIC are all Christians and that they will talk about their religion and faith, says VanderVennen. American Christianity is part of American culture, so both in class and outside the discussions would from time to time focus on the Christian faith.

"We would tell these students not to swallow American culture whole," says VanderVennen. "We urged them to be selective, which is hard to do for students who have always been told what to believe."

"We interacted deeply with the lives of the students," he added. "When we left, there were tearful farewells."



PHOTO: COURTESY ROBERT VANDERVENNEN

There was time for visiting parks and monuments. This picture was taken beside the Shue Tao Well, one of the most famous sceneries in Bamboo Park. From l. to r.: Kane (who has a sister living a few blocks from where the VanderVennens live in Toronto) Robert, Frank (leader of the student teachers), Daniel, Mary and Sharon (class monitor in Robert's class).

The whole experience cost the VanderVennens about \$10,000, some of which was covered by CRC World Missions, some of which was raised through personal

fundraising and the rest of which was paid for by the VanderVennens. The Chinese government covered the cost of their travel and stay in China.